

THE

# BAPTIST MAGAZINE.

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## MEMOIR OF MR. THOMAS PRATT,

OF ILFORD, ESSEX.

THE righteous shall be in everlasting remembrance, and the memory of the just is blessed; yet many of the excellent of the earth live and die in such comparative obscurity that we must be content with knowing that their witness is in heaven, and their record is on high.

Although every man's history may be interesting to himself, there are comparatively few which are so to others; but those whose Christian profession has been honourable, who have exhibited a fair sample of genuine piety, and who have been lights and helps in our churches, are worthy of a brief notice in the periodicals of the denomination to which they have respectively belonged. On this account, and in this way, it is thought that the subject of the present memoir is entitled to respectful attention.

Mr. Thomas Pratt was the second son of James and Mary Pratt, of Chediston, in the county of Suffolk. He was born April 19th, 1768. His father at the time of his birth occupied a small farm in that parish. Thomas, for some time, assisted his father on the

farm; but, not being inclined to agricultural pursuits, he was apprenticed in the year 1783 to Mr. Taylor, a respectable linen-drapeer at Woodbridge, in Suffolk. He served out his apprenticeship with credit to himself, and behaved in such a manner as to secure the confidence and esteem of his master; and he has often mentioned, with emotions of gratitude, the kindness he received and the benefits he derived under the parental care of this pious family.

About the year 1788 he formed his first matrimonial connexion, and was married to Miss Bloomfield, the daughter of a respectable farmer in the neighbourhood. His father presenting him with a farm on this occasion at Cookley, in the vicinity of Halesworth, he resolved upon occupying the same; and entered upon the farming business. There were at this time but few dissenters in the neighbourhood; but the house of his father at Chediston had for some years been open for itinerant preaching; and ultimately, in the midst of much opposition, the gospel was introduced into Halesworth, and the foundation of the

present extensive and respectable Independent interest in that town was laid. The subject of this memoir, with his father, was among the most active and persevering supporters of the cause; they had much to contend with, but their reward has been ample, for the leaven of gospel truth has so continued to work in the midst of a once dark and benighted population that, through the labours of the present worthy pastor, the Rev. J. Dennant, and his predecessor, Mr. Robinson, several hundreds of immortal souls have experienced its sanctifying influence.

But active and useful as were the exertions of Mr. Pratt while at Cookley, Providence had ordained that his residence there should be short. In the year 1792 he was called to sustain the heaviest of domestic sorrows, in the loss of his most affectionate partner, who died in giving birth to her second child. His feelings on this occasion being most acute, he was unable to bear those scenes which daily brought to his remembrance past endearments to be enjoyed no more; he therefore parted with the estate at Cookley, and retired with his infant son to the neighbourhood of Woodbridge, followed by the anxious solicitude of many, who hoped that a change of scene and society might in some measure alleviate those deep impressions which the bereaving hand of death had made. The change was beneficial; and being naturally averse to the leisure of a retired life he again thought of employing his time in agricultural or commercial pursuits.

His second matrimonial connexion was formed with Miss Elizabeth George Daldy, of Ipswich, in the year 1794, and arrangements were made for his

occupation of a farm at Claydon, in Suffolk; but in a visit on business or friendship to the neighbourhood of London, circumstances transpired and associations were formed which disposed him to become a partner in the firm of Rose and Carrington, Coal and Timber Merchants, at Ilford and Rainham Wharfs, in the county of Essex. He resided a short time at Rainham, but removed to Ilford about the time that some pious friends from London were beginning to introduce the gospel, and their efforts received his sanction and co-operation.

In the year 1807 he was bereaved of his second wife, who left with him three daughters to lament their loss; and he married a third time, about two years after, to Miss Martha Burford, by whom he had eight children, and who died suddenly in Aug. 1828, of whom an Obituary is given in the Baptist Magazine. His wives were all considered truly pious, and died happily in the faith and hope of the gospel.

It appears he was savingly impressed with the truths of the gospel in early life; but as to the commencement of his personal piety I have no authentic account. A record in the church book shows that he, with five others then residing in Ilford, were baptized at Old Ford, on Sept. 25th, 1801, on which day these six persons, with two others who had their dismissal from other churches for the purpose, were regularly formed into a Baptist church in Mr. Pratt's parlour, by the Rev. Messrs. Sandys and Pewtress; several members from other churches being present on the occasion.

As the first small chapel was built in his own yard, and the church formed in his own house,



and as he was chosen at their first church meeting to the office of deacon, which he honourably filled for more than thirty years, it will not appear surprising that he should have felt a peculiar interest in all that concerned the church to the end of his days, and have died deeply lamented by all its members. For the first four or five years from the formation of the church, some unpleasant and trying affairs existed, through which he was enabled to guide the church in a way which reflected the highest credit on his judgment and prudence.

In Nov. 1807, a train of providential events brought me to Ilford, from which time I have been intimately associated with him; I have seen him in health and sickness, and have been witness to his disposition and conduct in the "times that went over him" for more than twenty-five years, and am persuaded he was emphatically and eminently "*a good man.*"

In the management of the affairs of the church and congregation, which chiefly devolved upon us, our judgment and aims were so happily blended, that I am not aware of any disagreement, or the least unpleasant altercation ever arising between us. As to his domestic arrangements and family religion, I may confidently appeal to his children, servants, and numerous visitors, both relatives and friends, that they were such as are worthy of general imitation by professing Christians.

Many ministers who have visited the house can bear honourable testimony to his Christian-like hospitality; and at every anniversary, for more than twenty years, scores of Christian friends, from various congregations, have been cordially received and accommo-

dated with Christian kindness. He was truly "given to hospitality," and was well known as a warm and faithful ministers' friend.

The following lines relating to his last affliction and death were communicated to me by members of the family who were witnesses of the scene.

"Mr. Pratt was seized with apoplexy at Rainham, on Wednesday evening, Feb. 20th, 1833. He was apparently in his usual health and spirits a few moments before. He lingered sixteen days, during which time he had only short intervals of reason. The greater part of his family visited him during his affliction, all of whom were occasionally recognized by him. Whenever he was sensible his mind appeared to enjoy a solid peace, dwelling on a variety of precious promises, or stanzas of hymns, which were peculiarly delightful to him while in health. As he never recovered his speech, and his articulation was consequently very imperfect, not merely the words but the substance of what he attempted to utter was often unintelligible. He however distinctly repeated, at various times,

'Jesus sought me when a stranger  
Wandering from the fold of God.'

"And,

'How happy is the pilgrim's lot,  
How free from anxious care and thought!'

"Still more frequently,

'Other refuge have I none,  
Hangs my helpless soul on thee.'

"Also,

'Yes! Thou art precious to my soul,  
My transport and my trust.'

"And,

'Descend from heaven, immortal Dove,  
Stoop down and take me on thy wing.'

"With great energy he said,

'There's not a wave of trouble rolls  
Across my peaceful breast.'

"When asked how he felt, his reply generally was, 'very comfortable;' or 'happy, happy!' or 'peace, peace!' frequently repeating, 'Jesus, dear Jesus; precious, precious, precious Jesus;' and when one of his children repeated,

'Sweet Jesus every smile of thine,  
Shall fresh endearments bring,  
And thousand tests of new delight,  
From all thy graces spring;'

"He rejoined, with considerable emphasis,

'Millions of years my wondering eyes,  
Shall o'er thy beauties rove;  
And endless ages I'll adore  
The glories of thy love.'

"During the last two or three days he was unable, from exhaustion, to say any thing; but he frequently assented to the preciousness of those promises on which his mind was evidently resting. A few hours before his death, when reminded of Paul's language, "I know whom I have believed," &c., his countenance brightened, and he endeavoured to express his feelings, but he could speak no more. On Friday evening, March 8th, about a quarter past ten o'clock, he closed his eyes on his family which surrounded his bed, and quietly breathed his soul into the bosom of that Redeemer in whom he had trusted for pardon and salvation."

His remains were deposited at Ilford, on Saturday, March 16th, 1833; and his death improved on the following day to a crowded assembly. An outline of both services was printed for the use of relatives and friends, of which a very few copies only remain on hand; but till they are disposed of, any one, who may wish to preserve this memorial of friendship, may be furnished with a copy by application to the author.

The cause of religion, generally,

has lost a steady friend; for with the Bible, Missionary, Tract, Sunday School, Infant School, and other benevolent institutions, himself and family were connected; and took as lively an interest from year to year, as any family in all the neighbourhood around us, and assuredly the bereaved family, with the church and its pastor, have never before sustained so serious and afflictive a loss. The following extract from the church book will show the prevailing sentiments and feelings of the members which were excited on the occasion.

"At a special church meeting held on Lord's day, April 7th, 1833, it was unanimously resolved that the following record should be inserted in the church book.

"That this church desire to record, with humble submission to God, their deep sense of the loss they have recently sustained by the death of their beloved friend and brother, Mr. Thomas Pratt, who, for thirty-two years from the formation of the church, has so honourably and usefully filled the deacon's office amongst them.

"They would also acknowledge, with lively gratitude to the Most High, the valuable services of their departed friend, which the church, the pastor, and the congregation, have been privileged to enjoy for so many years.

"Nor would they omit most affectionately to express and record their Christian sympathy and condolence with the family of their much esteemed friend, beseeching the Great Head of the church to sanctify their afflictive loss, and enrich them with all spiritual blessings."

May the Lord comfort Zion in her bereavements, and fill up all her waste places!

JAMES SMITH.



## POSITIVE INSTITUTIONS.

THE following paper was written by the late Rev. J. Sutcliff, of Olney; and forms the principal part of a Circular Letter, addressed to the Baptist Churches of the Northampton Association, assembled at the above place in June, 1808.—ED.

You remember, brethren, that we last year addressed you upon the subject of moral and positive obligations. The former were considered as comprehending those duties which grow out of our relation to God and one another; the latter as including such rules of conduct as arise merely from the revealed will of God. The one are immutable, as long as intelligent beings exist; the other, depending upon the sovereign authority of Jehovah, may be in force at one period, and repealed at another.\*

This year, Christian brethren, we take the liberty to recommend to you a farther attention to these subjects; more particularly, a due regard to the nature and importance of positive institutions. A proper idea of and conscientious obedience to these are of no small importance in Christianity.

Positive institutions have existed, though subject to a variety of changes, from the beginning to this day. If we look back to Paradise, we find that the fruit of all the trees of the garden was given to our first parents, for the support of natural life, one excepted. The fruit of that was absolutely forbidden, and an awful threatening annexed to disobedience. Soon after the fall, sacri-

fices were instituted; and though Moses has not recorded their divine origin, yet had they not been commanded of God, and probably, their typical import explained, Abel could not have offered them in faith, nor would they have been accepted of God. Another positive institution given to the patriarchs, respected the distinction of the beasts of the field, into clean and unclean; undoubtedly to mark what should, and what should not be offered in sacrifice. After the flood several positive laws were given to Noah and his posterity, particularly with respect to the eating of animal food, and the shedding of blood. But these relate rather to civil than religious matters, and as such, do not so immediately belong to the subject under consideration. We next come to the rite of circumcision given to Abraham. Without entering into a disquisition, whether it was most properly a civil or a religious rite, or both, one thing is universally granted by Christians, that it is long since abrogated. Tracing the subject, we find a great body of these laws given to Israel at Mount Sinai, which were to be observed by the people. These in a partial view answered civil, but principally sacred purposes. Among the Jews, as a political body, they contributed towards the maintenance of the priests who ministered at the altar, and the defraying of the expenses incurred by keeping up the worship of God. Their use, in this view, would naturally die away, when the Jews ceased to be a body politic, and no longer possessed the city of Jerusalem, where their holy temple and altars stood. But their grand design was spiritual. They were shadows of good things to come. They typified Him in his character and work who, in the fulness of time,

\* Those are called *Positive Institutions* or *Precepts*, which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them.—*Doddridge's Lectures*, Lect. 108.

came into the world, to put away sin by the sacrifice of himself. The ceremonial law was in an eminent manner a schoolmaster unto Christ, under that dispensation; but now the substance being come, the shadows have all vanished. It was time those sacrifices should cease, which could never make the comers thereunto perfect, when he who by himself could purge our sins, gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

We now arrive, brethren, at a new era in the dispensations of Divine Providence. Jesus the apostle and high-priest of our profession, after making known the divine mind, and bearing witness to the truth; after yielding perfect obedience to the precept of the moral law, and bearing its curse in order to make an atonement for sin, is returned to the court of his heavenly Father. Some of his apostles, divinely inspired for that purpose, have committed to writing a body of doctrinal and practical instructions, which constitute a directory for the Christian church to the end of time. Their advices and examples furnish us with many important principles; illustrate a multiplicity of interesting facts; and suggest numerous hints to regulate our conduct, either in a personal or relative view. A due attention to these, in connexion with the sacred volume at large, will render the man of God perfect, thoroughly furnished unto all good works.

The question now fairly meets us, what are the positive institutions binding upon us under the New Testament dispensation? Taking it for granted that the principles laid down in our Letter of last year are just (and we have

hitherto seen no reason to call them in question), we answer, *Baptism and the Lord's Supper*. Unless we reckon the appointment of the first day of the week for Christian worship an exception, we know of no other ordinance in force under the Christian dispensation to which the definition of a positive institution will apply. To these two ordinances all the Old Testament ceremonies appear to have been reduced; they had a prospective character towards the coming Messiah; these a retrospective one towards him as already come. It is true there were things under the former dispensation which bore a *resemblance* to them, such as the baptism of Israel unto Moses in the cloud and in the sea, with the eating of the manna, and drinking at the rock (1 Cor. x. 2, 3); but neither Baptism nor the Supper, strictly speaking, existed till the coming of Christ. The manner in which the apostle introduces these resemblances in the passage referred to shows that these were the distinguishing institutions of the New Testament, and great Christian privileges; though, as in the cases to which he alludes under the Old Testament, men might partake of them and afterwards incur the divine displeasure.

Having so far stated the question, and arrived at satisfaction as to those positive institutions we are to observe, we now proceed to show their binding authority, and illustrate the obligations we are under to yield unto them unreserved obedience.—And first, we remark that, though moral and positive obligations may be so plainly distinguished, yet the former bind us to the most exact observance of the latter; nor can these be neglected without those being violated. It is an essential



part of the moral law, that intelligent creatures should receive every intimation of the divine mind with the most cordial readiness, and bow to every expression of sacred authority with the most cheerful submission. When the ordinance of the Passover was instituted, the reason assigned why the most prompt obedience to it was expected was, "I am Jehovah."\* Also, when the whole body of divine institutions is under consideration the injunction runs, "Ye shall do my judgments and keep my ordinances, I am Jehovah your God; ye shall keep my statutes, and my judgments, I am Jehovah."† Yea, more than this, positive precepts seem to relate only to the exterior; they mark the outline and prescribe the form; but moral obligations require that obedience to them be the obedience of the heart.

Farther, positive institutions may be considered as signs of authority on the part of God, and tests of obedience on the part of man. On the part of God they are signs of authority; they are so in a higher degree than moral precepts. Those required duties which were such before they were commanded; but these relate to duties which were not such till they were enjoined, and only become so by being commanded. In these the Most High eminently appears in the character of a sovereign, issues forth his royal mandates, and expects that *thus saith the Lord*, should be treated with the profoundest reverence. On our part they are tests of obedience. It was so in Paradise. The import of that precept seems to be, I will try the creature that I have made. It is so in every other. The observance of these

is akin to the obedience of faith; to the obedience of Abraham who, at the divine command, left his country and his kindred and went out, not knowing whither he went. In yielding obedience to commands the reasons of which to us are unknown, we more immediately resign, as it is fit we should, our understandings to that wisdom which is divine, and bow our wills to that authority which none has a right to dispute; we exercise a humility becoming creatures, and discover a reverence for the character of Jehovah which his greatness justly demands. And how acceptable such acts of obedience are in the eye of God on the one hand, and how naturally they tend to cherish the humility and promote the holiness of the Christian on the other, need not be declared.

Our attention to positive institutions should be peculiarly awakened, by reflecting on the holy jealousy with which the Most High watches over them. Hear his own solemn language, "Ye shall not add unto the word which I command, neither shall ye diminish from it;\* ye shall not turn aside to the right hand or to the left."† For what was man expelled Paradise? How tremendous the consequences, following on the conduct of our first parents, in presuming to pluck the forbidden fruit! Does not all creation bear the impress of Jehovah's curse; does not every living creature feel the direful effects of his displeasure incurred by the transaction? Who can read, and not be ready to tremble, how Nadab and Abihu, for venturing to burn incense with unhallowed fire, were devoured by fire that went out from the Lord;‡ or how Korah

\* Exod. xii. 12. † Lev. xviii. 4, 5.

\* Deut. iv. 2. † Deut. v. 32.

‡ Num. iii. 4.

and his companions were cut off for an effort to invade the priestly office, and dispute the authority with which Moses and Aaron were invested? \* If David, the man after God's own heart, in removing the ark deviate from the divine direction, the displeasure of heaven is displayed; and Uzzah, whose misguided solicitude led him to put forth his hand to prevent its falling when the oxen stumbled, dies upon the spot. † If Uzzah, who did that which was right in the sight of the Lord for many years, at last disregard the sacred injunction, and will attempt to burn incense upon the altar, he is struck with the leprosy in the very act, and is cut off from the house of the Lord unto the day of his death. ‡ What instructive, what solemn admonitions! How dangerous to lose sight of the command of God in acts of religious worship, even in circumstances which are apparently small and trivial! And though, as in the case of Uzzah, what is done may be done with a good intention, this is no apology. Surely God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. §

We farther intreat you, brethren, to consider the inviting light in which positive institutions appear, when you consider their import. It has been God's uniform method in all ages, not only to address his people by speaking to them, but also to place before their eyes expressive signs, and through these they were to look at the things signified. To enlarge upon the typical meaning of the ancient, and now abro-

gated, Jewish ceremonies, would be foreign to our present purpose. Suffice it to say that the language particularly of their numerous sacrifices was, "Behold the Lamb of God, which taketh away the sin of the world." But let us weigh those with which we are immediately concerned. Compare Baptism and the Lord's Supper with the burdensome load sustained by our forefathers, and the contrast wears an attractive charm. In the appointment of those, whether we can perceive it or not, the wisdom of God was certainly exercised. Doubtless, they were happily adapted to the state of the church at that period. In these we behold a beautiful simplicity; and compared with those we must say, that the yoke of Christ is easy, and his burden light. They are memorials of the absent Saviour, "whom, having not seen, we love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory." In the one we view the doctrine of the Trinity, and in the other that of the Atonement. In the former we behold Jesus dying for our offences, and rising again for our justification; in the latter we see his body broken, and his blood shed for the remission of sins. Never forget that the Lord Jesus, the night in which he was betrayed, instituted this latter ordinance. When he knew all that was to befall him, and that the time of his departure was at hand, in his last interview with his disciples he laid open, in the most eminent manner, the kindness of his heart. While the cup of wrath was filling, the very dregs of which he was about to drink, he puts into the hands of his people the cup of salvation, which they are to drink with joy and gladness. Hear him

\* Num. xvi. 31—33.

† 2 Sam. vi. 6. 7.

‡ 2 Chron. xxvi. 16—21.

§ Psal. lxxxix. 7.



saying, "Do this in remembrance of me." 'Tis language full of instruction,—full of authority,—full of friendship. Let love, let gratitude, let every passion our souls can feel, impel us to say, Blessed Redeemer, we will run the ways of thy statutes.

You will once more observe, brethren, that the Lord Jesus Christ makes a due regard to his laws an evidence of our love to him; and points out obedience to them, as the way in which our love is to be expressed. His language is, "If ye love me, keep my commandments." And again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.\* No doubt Christ included a due regard to moral precepts, as he so frequently explained their meaning, and stated their authority, with the greatest perspicuity. But his eye was peculiarly upon those statutes, laws, or ordinances, which especially relate to his kingdom. At the time when he thus addressed his disciples, their minds were overwhelmed with grief, under the idea that he was about to go away. The thought of being separated from their head and leader, their instructor and friend, was more than they knew how to bear. Sorrow filled their hearts. He saw their inward feelings, and discerned their secret exercises. Love and grief, perplexity and amazement, pervaded their bosoms. In the midst of all these tender circumstances, Jesus says, "If ye love me, keep my commandments." If this is the way in which our love is to be manifest, let us diligently inquire and

impartially search into his revealed will. Let us remember that we are not left to exercise our own discretion, or indulge our own humour, how we shall testify our love to the Saviour; nor let us dream that he will another day show his approbation of our acts of will-worship, or self-devised obedience. We may build upon the foundation gold, silver, and precious stones; but if we dare to add wood, hay, and stubble, those combustible materials shall be consumed, and if the builders themselves are saved, it shall be so as by fire.\*

And now, brethren, we wish we may always have cause, with regard to you, to adopt the language of Paul when addressing the Corinthians: "I praise you, brethren, that ye keep the ordinances as I delivered them to you.† Upon you is the honour conferred, and to you is the trust committed, of preserving the ordinances of Jesus Christ. They are to continue to the close of time." Thus in the commission baptism is connected with preaching the gospel, believing, and observing all things whatsoever Christ has commanded. And he has promised to be with his ministers when thus preaching, baptizing those who make a profession of their faith, and teaching obedience to his authority, always to the end of the world.‡ The same command that authorises to preach, enjoins to baptize; and the same promise that encourages our hope of assistance in and a blessing upon the former, warrants the like expectation when attending to the latter. We may say of this, as the apostle does of the Lord's Supper, that in attending to it we show the Lord's death

\* John xiv. 15—21.

\* 1 Cor. iii. 12—15. † 1 Cor. xi. 2.

‡ Matt. xxviii. 19, 20.

till he come.\* It is your duty, also, to see that they are preserved in their primitive purity and uncorrupted simplicity. The various ways in which each has been administered plainly prove that there must have been some deviation from the original mode. And such deviation is certainly unwarrantable; and however plausible it may appear, however it may be patronized by numbers, by learning, or by piety, it will not be divinely approved. It will be regarded as a proof of your loyalty to Christ as King in Zion, if you bear a becoming but open testimony against every invasion of his royal authority. Remember the animating promise of the Apostle and High-priest of your profession, "Whosoever shall confess me before men, him will I confess before my Father."†

How truly affecting is the conduct of some, who, notwithstanding they have openly put on the Lord Jesus Christ, and publicly avowed their resolution to walk in his ways, yet afterwards decline from those paths, and leave their seats empty at his table! Perhaps through unwatchfulness, or the indulgence of some fleshly lust; through formality in religious exercises, or the prevalence of a worldly spirit; they leave their first love. The Holy Spirit is grieved, divine comforts are suspended, and the soul sinks into a lethargic frame; tenderness of conscience is in a great measure lost, and offences are easily taken, indifferency about divine ordinances succeeds, and their place in the church of Christ is deserted; or, if not, they become either inactive and useless, or else troublesome and contentious in the church. Alas! the spirit of

Christ seems as if evaporated. When such characters come before our eyes, we cannot but with painful emotions recollect the language of Christ: "He that endureth to the end, the same shall be saved."\* Now, if perseverance is made the criterion of a sincere attachment to Christ, such drawing back must place these characters in a doubtful light. And if, in the midst of all, they retain a confidence of their final safety, this serves to render their state more suspicious. Consistent and persevering practice is the grand evidence of the truth of our Christianity. A confidence unsupported by scriptural evidence is in the utmost danger of proving mere presumption. With the greatest earnestness we entreat such, in the language of Him who has said, "All the churches shall know that I am he who searches the reins and hearts;"† who threatens the lukewarm that he will spue them out of his mouth;‡ to remember from whence they are fallen, and repent, and do their first works.§

Now, beloved brethren in our Lord Jesus Christ, we would close this our address to you with one word of affectionate advice. Let your zeal for the positive institutions of the gospel be the exercise of that principle of love which is required in the moral law. This will greatly tend to weaken prejudice, to conciliate esteem, and diffuse conviction among all around. The religion we profess inculcates the warmest exercise of benevolence towards those from whose sentiments or practice, in some things, you feel yourselves constrained to differ. When called in providence to render a

\* 1 Cor. xi. 26. † Matt. x. 32.

\* Matt. xxiv. 13. † Rev. ii. 23.  
‡ Rev. iii. 16. § Rev. ii. 5.



reason of the faith you profess, of the duties you practise, as well as the hope you possess, do it with meekness. Watch against a spirit of bigotry. This consists not in sentiment, nor in a steady attachment to sentiments which you have embraced upon conviction: but should you cherish a spirit of self-complacency, or contempt of others, you will fall under its odious influence. Learn of Christ, and imitate him, in the animating hope that he will keep you from falling, and present you faultless before the presence of his glory with exceeding joy.

Signed on behalf of the  
Association.

ANDREW FULLER, *Moderator.*

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SUNDAY-SCHOOL RECOLLECTIONS.  
NO. III.

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TEACHERS.

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THE best arrangements and the most valuable superintendence will be comparatively unavailing without suitable teachers. On these, the success of a school, instrumentally, must mainly depend.

It appears, from the returns exhibited in the Magazine for July, "that out of the whole number of teachers employed in forty schools, by far the greater portion are not pious." Mr. Stovel has truly characterized this, "an awful fact." Most earnestly is it to be hoped that other returns, if made, would present a more cheering aspect; for it cannot be reasonably expected that the great end of Sunday-school instruction, which is no other than the spiritual and eternal welfare of the rising generation, will be accomplished, if it be really a fact that by far the greater portion of the teachers

employed, are not themselves partakers of Divine grace. Can grapes be gathered from thorns, or figs from thistles?

On whom, however, rests the blame? On the teachers, who, though "not pious," are nevertheless willing, as far as they can, to instruct our schools? Certainly not: *in this respect* they would seem to have more religion than those who, professing to be pious, slumber over the ignorance and ruin of the juvenile world. So that, if there has not been an "adequate return of decided usefulness" from some of our schools, the reproach evidently belongs to those churches which, strange to say, have allowed themselves, numerically at least, to be outdone by individuals "not pious" in zeal for this noble cause.

Would it not be well for the pastors of such churches to bring the matter specially before them, and recommend humiliation before God for past neglect, and the immediate adoption of active measures by the churches, as such, to remedy the evil?

To promote the latter object, the following hints are respectfully submitted:—

I. The supply of a school with suitable teachers may, under the Divine blessing, be secured *by proper attention to the selection.* Their appointment is of course, formally, the duty of a committee, where one exists; but the minister, having the best opportunities of knowing the capabilities of his flock, will be generally depended on for the recommendation of those who may be adapted to the work.

The object will be facilitated where the members of a committee are appointed by the church; and, not only attend to the general

affairs of the school, but act themselves as teachers, and report their proceedings and success periodically through the minister to the church. Such transactions would surely not yield, in obligation or importance, to much of the usual business of our church-meetings.

Teachers should be selected *first* from the church itself. Every member personally holding himself bound to do all he can to spread the gospel around him, a Sunday-school will supply means of doing so, fraught with the richest encouragement wherever the work is undertaken in the spirit of the gospel. Instead of being left to the young, ignorant, and unconverted in a congregation, here is the noblest employment for the most pious, talented, and influential members of a church; for deacons; for fathers and mothers in Israel. And surely, if such individuals value their personal salvation, and possess even a moderate degree of love to the Saviour, they cannot require much persuasion to regard his injunction, "Feed my lambs."

If after obtaining as many teachers as the church itself can possibly furnish there should be still a deficiency, then, rather than leave the children altogether untaught, it has been found not unuseful to employ, as teachers of the younger children, those friends in the congregation who, though not decidedly religious, are nevertheless qualified in other respects, and held in good esteem.

And where a school has been some time established, and special attention paid to the senior pupils, it will be easy to obtain from this source some of the most steady, devoted, and efficient teachers. In a school to which reference could be made, from one-third to

one-half of the present teachers were formerly scholars; most of them being members of the church to which the school is attached; and the remainder, it is hoped, inquirers after the way of salvation.

II. But, with whatever degree of proficiency a teacher may commence his labours, it will be necessary for him to be still a *diligent learner*, in order to be a *successful instructor*. To ensure an adequate amount of decided usefulness in our schools, there must be, therefore, a *systematical and constant course of means maintained for the improvement of teachers*. Here, again, the returns alluded to afford cause for sincere lamentation.

In addition to the means of improvement suggested in the last paper in reference to books the following plan has been found very beneficial. Let all the teachers meet *weekly*, before or after one of the usual week-day services, the pastor or minister, or in his absence some duly qualified person, *regularly meeting with them*. These meetings may be thus arranged in rotation for the month:—

1. For prayer.
2. For instruction of teachers.
3. For business.
4. For instruction of teachers.

At the meetings for *prayer* invite the elder children and parents to attend; also members of the church and congregation; let the hymns and prayers be appropriate and lively, and the special object be to implore the Divine blessing on teachers and children.

At the meetings for *instruction*, the minister may deliver addresses on the best modes of teaching, on the duties of teachers, and on all the important subjects con-



nected with the sacred volume, its authenticity, inspiration, geography, history, and whatever else may tend to elucidate the facts and doctrines of the gospel. Questions and conversation should be freely admitted. To require from each teacher a collection of scripture passages, with inferences therefrom on a given truth or doctrine, will be found an invaluable exercise for promoting a deep and extensive acquaintance with the word of God. Other methods of proceeding will be suggested by experience.

The meeting for *business* will perhaps comprise members of the committee who are not teachers, but usually the teachers will constitute the most regular portion of the committee. Let an *agenda*, or order of business, be the guide of each meeting; and let it include such particulars as these:

1. Prayer.
2. Read minutes of last meeting.
3. Business arising therefrom.
4. Call for reports of the progress of children.
5. Ditto of special plans for their good.
6. Ditto of any violation of rules by the teachers.
7. Ditto of absentees, and sick, visited.
8. Suggestions of improvement.

This plan will bring the labours of the teachers and the state of the school under constant revision; and it may be easily altered and enlarged according to circumstances.

If this, or a similar course be regularly pursued, not only will it benefit the school generally, but conduce to the professional improvement of the teachers, who will be generally found "scribes well instructed," and "furnished unto all good works."

Truro.

E. C.

# THE WAY OF SALVATION.

To the Editor of the Baptist Magazine.

SIR,

The following very able and judicious letter was written many years ago by a well-known venerated minister. If you think, with me, that it ought to be published, please to insert it in your Magazine.

I am,  
Very truly, yours,  
J.

MY DEAR FRIEND,

At your desire, I sit down to write you a few lines on the subject of our late conversation. Many objections which you make to the way of salvation through the atonement of Christ are what I well remember to have felt before you; and having been delivered from them, and found rest for my soul in the gospel, I am the more desirous that you may partake of it with me.

But first, let me entreat you to read the New Testament, and that with prayer to the Father of lights, with fear and with trembling, as being the very word of God, sent to direct us in the way of everlasting life. There you will find that the only way of salvation is Christ, whom God, in love to the world, gave to be a propitiation or atonement for sin; that whosoever believeth in him should not perish, but be eternally saved. There you will find that the objections which you make are the same in substance as were made by the unbelieving Jews, who stumbled at the word, being disobedient. Beware, lest after their example you stumble and fall and perish. You cannot understand the way of salvation by Christ; just so it was with them, and therefore our Saviour said, "Why do ye not understand my

speech? because ye cannot hear my word;" John viii. 43. That is, it was plain and easy in itself, but they were prejudiced against it, and so could not find in their hearts to receive it. You cannot understand how all our good works should stand for nothing as to our being justified or accepted of God. But you do not consider that you have no good works which are worthy of being accepted. Read the ten commandments in the 20th chapter of Exodus, and our Saviour's exposition of them in the 5th chapter of Matthew, and compare your heart and life with them, and then ask, if good works could even save you, whether you have any? Has not your heart gone after your idols instead of God? Have you not taken his name in vain? Have you kept the Sabbath-day holy? Have you in all things honoured your parents as you ought? Have you not been angry with others without cause, which is murder in the bud? Have you not committed adultery in your heart? Have you never spoken evil falsely of your neighbours? Have you not coveted what is not your own? In truth, you, and I, and all of us, have broken God's law in every particular, if not in open acts, yet in our hearts, of which *He* is fully acquainted. But the Scriptures pronounce a *curse* on every one that continueth not in all things written in the book of the Law, to do them, Gal. iii. 10; so long, therefore, as we reject the Saviour, we are under that awful curse. Read the 3rd chapter of the Epistle to the Galatians. There you will see that by the deeds of the law no flesh living can be justified, and that if we are saved, it must be through him who was made a curse for us. You think it enough to pay every one their

own; but must not God also be paid what is his own? You think God is too merciful to damn you. Perhaps, by merciful, you mean that he has no more hatred against sin than you have; but read Ps. l. 21. God is indeed merciful to those who, repenting of their sins, and believing in his Son as the only way of salvation, put their trust in him; but to those who even while they talk of good works retain their sins and reject the Saviour, there is no mercy. The merciful Saviour himself has declared, "He that believeth not shall be damned." You know not whether we are to pray to Christ or the Father, or which of them is the greatest. If you had any real desire to pray, and were willing to follow the directions in the New Testament, you would be at no loss on this subject. You would find the primitive Christians sometimes calling on the name of the Lord Jesus, and sometimes on the Father through him, and all amounting to the same thing. But if works stand for nothing as to our justification, then, if you were to repent and lead a new life, it would, you think, avail you nothing. If a man had robbed your house, and were to place so much merit in his begging your pardon as to reckon himself entitled to an acquittal on that ground, you would call him an impudent fellow; and if he were to reply "Well then, if I be not entitled to this, I may as well go on in my course, and rob your house again," you would think him entitled to a gallows.

It is impossible for you to repent and lead a new life, to purpose, without removing at the same time all dependance on it for acceptance with God. He that reforms his life with a view to be justified by it is yet a stranger to



repentance, and is in the very condition of the Pharisee in the 18th chapter of Luke. If you indeed repent, you will renounce all your dependance upon your repentance, and plead the atonement of Christ as the only reason why you should be forgiven; and this will avail to everlasting life. Concerning a spiritual change, and its being the work of God, you think, if it be so, though you should seek for it with all diligence, and do the best you can to obtain it, yet God may not after all work it in you. But how, if instead of seeking it, you should be found averse to it, and employing all your diligence in raising objections against it? If you really sought to be of a right mind you would in part at least be so. There is no such case in the world as of a man sincerely desirous of being converted, and yet cannot for want of Divine influence. It will be found at last that every one that seeketh mercy in God's way, that is, in Jesus Christ, findeth it; and that those who find it not are those who never sought for it, but as it were, by the works of the law, stumbling at the stumbling-stone; Rom. ix. 30—32. You object the case of the heathen who never heard the gospel. You know little or nothing about them, nor is your concern with them, but yourself. Perhaps if you knew them you would find them to be what is said of the Sodomites, sinners exceedingly before the Lord. St. Paul declares them to be without excuse, much more we, who have the light of salvation, if we walk not by it. There was a heavier doom on Chorazin and Bethsaida who heard the gospel, than upon Tyre and Sidon, where it was not preached. Think, my dear Sir, of your state. My desire and prayer to God for

you is that you may be saved; but without Christ there is no salvation. Without faith in him you will live without hope and without God in the world; till at some unexpected hour you are removed to his bar.

I am, &c.

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UNION AMONG BAPTISTS.

*To the Editor of the Baptist Magazine.*

SIR,

The object of our brethren who lately met in London for the purpose of effecting a closer union among the Baptists is good as far as it goes; but how is a meeting of the nature referred to likely to accomplish the object?

We find that the number of ministers present was comparatively small; we do not learn that any delegates from the churches were present; nor have we any thing more than a repetition of last year's report; viz. a review of the state of the churches in the different counties of England and Wales, with the exception of some slight allusion to the prosperity of our denomination in America.

The report acknowledges that the information respecting the churches in some counties was very limited and imperfect; and such it must ever be, unless some more effectual measures are adopted for accomplishing a closer union and co-operation among the Baptist ministers. Perhaps, Sir, you are not aware that it is supposed that not one-half of the Baptist churches in England are united in associations.

The chief reason is this: some ministers are so inclined to have the mastery in all things that many of the brethren are discouraged.

They cannot look forward to an association with that pleasure

it ought to inspire ; and the people having too much reason, in many instances, to participate in the views and feelings of their ministers on this subject, associations in consequence become more limited and uninteresting than they ought to be. Associations, to be effectual, must not interfere with the concerns of individual churches or ministers. Their object should be to cement brotherly love, and to enlarge the interests of the denomination ; in doing which they will be instrumental in promoting the cause of God and truth. There must be no favouritism in reference to *association preachers* ; many poor churches feel that *their* ministers are too often passed over. The writer could easily swell the catalogue of reasons why there is not more union and co-operation among the Baptists ; but he would rather point out a way to remove complaints.

1st. He would recommend the dissolving of all existing associations.

2nd. The division of the kingdom into districts.

3rd. That the term Association should give place to that of District Convention, or Baptist Fellowship Meeting.

4th. That every Baptist church holding Calvinistic opinions should be eligible to such a fellowship, and invited to it.

5th. That the churches in each district should be divided into four sections.

6th. That a meeting of each section should be held every three months ; collections to be made at such meetings to help poor ministers, new churches, village preaching, &c.

7th. That an annual meeting of the district should be held, at which collections should be made

for the Baptist Home and Foreign Missions.

8th. That once in three years a meeting of the body should take place in some convenient part of the kingdom ; and, in order to effect a full attendance of ministers and delegates, a specific collection should be made in each section to form one general fund for travelling and other expenses. At such triennial meetings, measures to promote the well-being of the denomination might be discussed, and reports made of the actual state of the whole communion. The writer can truly say that his sole object, in making these suggestions, is to advance the welfare of that denomination to which he is most sincerely attached ; and happy will he feel if any of his brethren can point out a more excellent way.

PHILEMON.

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THE LEADINGS OF DIVINE PROVIDENCE.

*To the Editor of the Baptist Magazine.*

SIR,

I shall be greatly obliged by the opinion of some of your experienced correspondents as to what a Christian may consider the leadings of Providence in temporal concerns, so that he may with safety follow them. As this is not merely a speculative inquiry, but the result of an anxious wish to know the will of God and to do it, perhaps you will allow me briefly to state my circumstances, that the friend, who may take the trouble to answer my query, may know how to shape his reply to meet my case. During the last three years I find that I have been gradually sinking, notwithstanding all my efforts to prevent it ; and, although at the present time my business is rather better, I have too much



reason to fear that the improvement will not be permanent. For some time my mind has been strongly biassed to remove my family to America; but the step is so important, and I have so often decided wrong, that I scarcely dare to come to a decision, lest I should be "leaning to my own understanding," or following the suggestions of a heated imagination, instead of the leadings of my Heavenly Father.

In making this inquiry, I hope it will not be imagined that I am anxious to acquire riches, as I can truly say that my only wish is to "provide things honest," and to "owe no man any thing;" a desire which all must allow to be lawful, because it is scriptural. As I know that there are too many in circumstances like mine, and to whom a judicious reply to this query will be very acceptable, an early insertion of this will gratify

A CONSTANT READER.

\* \* Our Correspondent is already aware that the inspired direction in reference to the subject of his inquiry is, "*In all thy ways acknowledge God, and he shall direct thy steps.*" This points out the line of Christian duty; committing ourselves and families to God; praying earnestly for his direction; and resolving to follow what appears to be the intimations of his will; always, however, remembering that difficulties and disappointments are perfectly compatible with being in the way in which He would have us to go. It is a safe maxim, "Never shut up *one* door until Providence opens *another*." And therefore, while the inquirer has an "*improved* business," however small, he ought not, because "he fears it will not be permanent," to think of removing; but rather to consider it as a divine

intimation that he should abide in the land of his fathers, confiding in the assurance, "I will never leave thee, nor forsake thee." This brief and general answer is all that is compatible with our present engagements. Perhaps in an early part of our next volume some of our correspondents will resume the subject, and furnish a paper specifying more fully the distinctive features of those providences which mark the guidance of a Divine hand, and intimate the path of human duty.

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#### THE CHURCH ESTABLISHMENT.

WE offer no apology for laying the following paper before our readers, though it has already been given in a contemporary publication. We cannot, indeed, adopt the whole of its statements as our own; but the subject itself has now become a practical one, which it behoves every friend to genuine Christianity to decide for himself. It is in vain to expect any thing like a unity of aim and effort among the various ranks of dissenters, without a frequent and deliberate discussion of the important question relating to the duty of dissenters in reference to church establishments; and to its examination we invite the contributions of our correspondents in our succeeding volume.

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SIR,

It is a matter of the deepest regret and surprise that no steps are taking by the Dissenters in England, at this critical juncture, to assert their principles and claim their just rights, when it is generally understood that his Majesty's ministers, or at least the majority of them, will concede

nothing to us which they can possibly avoid; and that they intend to bring forward, next session, their plan of church reform, the tendency of which will be decidedly unfavourable to our interests, and will consolidate the political power and influence of one dominant sect. It will be useless to point out to them that the bishops and clergy are almost unanimously opposed to a liberal government, and that there can be no religious peace in the land whilst one class is exalted and all the rest are made subservient to it; for the Premier's brother is a bishop, and though (like most of our prelates) he is politically opposed to his government, yet we have lately seen him enriched with a stall; Lord Palmerston once represented in Parliament the University of Cambridge, which means the clergy, and his predilection for the dominant party is well known; Mr. Stanley's family has in this county the largest patronage in the church, and one living (Winwick) in their gift is worth 8,000*l.* a year, being one of the richest in England; moreover, it is a convenience to most of them so long as they hold office. On the other hand, the Dissenters have almost unanimously supported government in all their late struggles, and, in return for this, we have absolutely got nothing but our labour for our pains.

If, then, we owed Earl Grey and his colleagues any debt of gratitude, for doing us an act of justice before they took office, in getting the Test Laws repealed, we have now paid it; and it is time to look to our own interests, in which are involved the best interests of the country.

We are required to submit to the domination of a corrupt state

church; to be governed by bishops; to see 3,500,000*l.* at the least (but more likely 5,000,000*l.*) annually expended in the maintenance of a clergy, of whom a vast majority do not preach the gospel; to see the cure of souls bought and sold in open market; to have the Universities closed against us, and all the iniquities of those degraded places continued; to be taxed, tithed, and rated to the support of a system which we abjure; to be compelled to submit to objectionable rites and ceremonies at marriage, baptism, and burial;—in one word, to be left out of the social compact, and degraded.

What astonishes every one who considers this subject, and especially our Scotch and Irish fellow-sufferers, is, that this tyranny is usurped by a very small minority, consisting of men possessed of political power, over the vast majority of the people. In England and Wales (notwithstanding the gross misstatement of the Bishop of London, which he made in parliament) the number of worshippers at the meeting-houses of all the seceders, exceeds, beyond all doubt, the number who attend the established churches. Does his lordship suppose that all persons who do not attend either church or meeting are friends to the establishment? If he does, he will find out his error in very good time. The consciences of many of the clergy are, at this moment, labouring under a grievous sense of the mischievous effect of the present system; and they, and multitudes of the laity also, would exult with ourselves at seeing the dissolution of the unholy alliance between the church and the state.

In Ireland the seceders are, to the members of the establishment,



as 10 to 1 at the least. And in Scotland, how can the Presbyterians there quietly sit down to be ruled by a bench of Bishops in the House of Lords? Have they forgotten the testimony of their noble ancestors against episcopacy? My Scotch friends answer, No! It is my deliberate opinion that nothing can be more practicable than the accomplishment of an union of all parties for effecting a common object, and nothing would be more certain or beneficial than their success, when once they shall have united. To accomplish it, however, no time should be lost, for if ministers carry their temporizing plan (temporizing, beyond all doubt, it will be), the prospect of speedy justice will be lost, and years of delay may follow. Let me warn your readers against the delusion of postponing their exertions to a future time. No time can be better than the present, and both in Scotland and Ireland the friends of religious liberty are looking to us to take measures to settle this vital question. We have hitherto demanded too little; and, consequently, we have been refused everything worth caring about. The bill for relieving places of worship from the poor-rates, which was the fruit of the labours of the last session of Parliament, is no boon to us. It applies to churches in the establishment more than to ourselves, and I doubt much whether it will save the Dissenters 50*l.* a year. I fear we have even misled the Government itself by asking for trifles, when we ought to have been contending for great principles. What signifies a small church-rate, when we should be contending against a corrupt state church? What is the trifling amount of poor-rates levied upon a very few of our chapels, in com-

parison of millions of pounds annually expended on a secular and dominant clergy?—and all this is done in a country burdened with a debt which grinds us all! The real points at issue between the Government and us are very few, and may soon be stated. They are chiefly as follow, viz :—

1st. A total disconnexion between church and state, leaving the details consequent thereon to be dealt with by Parliament.

2nd. The repeal of the Act of Charles II., which enables bishops to sit in the House of Lords.

3rd. The repeal of all laws which grant compulsory powers to raise money for the support of any church whatever.

4th. The reformation of the Universities, the repeal of all religious tests, and a grant of equal rights in them.

5th. A reformation of the laws relating to marriage and registration, with equal rights in places of public burial.

No Government whatever could long resist any of these just and reasonable requirements, if perseveringly demanded; and it is well known that several members of the present administration would gladly and promptly grant all of them. Less than all these concessions I hope will never be submitted to, whilst we can constitutionally obtain redress. They would infringe upon the liberty of no one, but they would place the people on equal footing, which is just what every Government ought to do, and no more. All the bitter strifes of a dominant party would cease for ever, and a fraternal and patriotic sentiment would pervade the land. The beneficial effects that would result from these measures would be immense—no one can fully appreciate them all.

In conclusion, I beg to assure your readers that neither in this town, nor in this county, are the Dissenters inactive or indifferent to the interests of the Body. In this way they are serving the best interests of their fellow-men, and it is contemplated to call public attention to the subject shortly. Our local members are most favourable to our views and wishes, and prepared to render us every assistance. The natural leaders in the glorious cause of religious liberty are the Dissenters of England; and millions of our fellow-subjects, from one cause or other, favourable or unfavourable to our views, have their eyes upon us, and deeply

responsible we shall be if we neglect the present opportunity. Our political power is far more justly estimated by our opponents than by ourselves, and few of the members of Parliament would venture to be indifferent or opposed to our wishes. Lord Durham knows us well, and his advice is particularly applicable to us: "The power rests with yourselves, now, to instruct your representatives *as to the measures which you, the respectability and intelligence of the country, have set your hearts on, and they will inevitably be carried.*"

I am, Sir,  
Your very obedient servant,  
GEORGE HADFIELD.

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## POETRY.

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### TO THE MEMORY OF MRS. H. MORE.

Lady of Britain! thou art still her theme,  
Though here thy pilgrim foot is seen no more;  
Thy spirit, like some deep, majestic stream,  
Has beautified and blessed thy parent shore.

Onward it flowed, with current clear and strong,  
Nor did its ample bounty flow in vain;  
Taste—genius—learning, as it rolled along,  
Drank of the wave, and thirsted yet again.

Yet these are not the treasures that secure  
Thy dearest fame within thy country's heart;  
It was the draught from Life's own fountain pure  
Which thou didst freely take, and then impart.

Of thee, dear Moralist, shall Zion tell,  
That thou wert on the Lord her Saviour's side;  
And praise of lofty tone on thee shall dwell,  
To this poor world's vain glorious hope denied.

For thou hast shown the children of thy land,  
That God doth on the mean and mighty look;  
The duties that become the sceptred hand, (1)  
And his, that holds the lowly shepherd's crook. (2)

And thou hast taught the practice pure, sublime,  
Of piety's high hope, and firm control, (3)  
Tracked her bright footsteps through the paths of time,  
And left her Christian Morals (4) on the soul.

S.

Vide, 1. "Hints to a Princess." 2. "Shepherd of Salisbury Plain." 3. "Practical Piety." 4. "Christian Morals."

## REVIEWS AND BRIEF NOTICES.

*Sermons.* By the Rev. R. W. HAMILTON.  
London: Simpkin & Marshall.

In these days of compression, when it seems to be the laudable ambition of many writers to put as much sense into as few words as possible, and to deal mercifully both with our pockets and our time, it is rather astounding to encounter a large volume of sermons, consisting of almost six hundred pages. Not, however, that we would object simply to quantity; we only ask that the quality should compensate us for the trouble of exploring the contents. On this subject we confess that we are a little fastidious; because we are not only in the habit of hearing sermons every day, and sermons, too, delivered by persons of well-merited celebrity, but have become, by reading, familiar with some of the best productions of the pulpit. Generally speaking, too, we feel persuaded that this method, of inculcating or explaining important points from *the press*, is by no means the most eligible.

The volume under our notice is certainly an improvement upon the earlier productions of the author, and furnishes indubitable evidences that he can write without being absolutely unintelligible—that he is able to be occasionally impressive and instructive—and that he is *not* able, or, from an intimation in the advertisement, we should almost say, not willing, to be very attractive. In fact this advertisement is altogether a curious one. “He fears there may be sometimes a recurrence of the same expression and thought.” True; but what compensation has the reader, the reviewer, or the purchaser, for the indolence or carelessness of neglecting a revision? “It might have been better if the length of a few (sermons) had been curtailed.” Certainly; but why not do it? Oh!

“Preparation for the press is to him an irksome task.” Very probably; and so it is to read what has not been well prepared. “He seldom had patience to review what was already composed.” This was unfortunate for both parties—for crudities and verboseness are discreditable to the author and wearisome to the reader. “The *style* will be, *as usual*, severely attacked, should criticism deign a notice; but he must meekly bear the censure and penalty of an irretrievable offence.” This is surely, not merely by implication, undervaluing a most important feature in all compositions, but proclaiming if not glorying in the incorrigibility of a fault. We do not, after this, expect Mr. Hamilton’s attention to the few following remarks on this point; but we shall make them for the sake of others, who have *yet* to look forward to the first twenty years of a public life.

Language is the medium of conveyance to thought: upon the correctness of the language, therefore, will depend the exactitude with which the conceptions of one mind are transmitted to others. The original idea is capable of being clearly apprehended precisely in proportion as the medium of communication is perfect. If that be very faulty or feeble, the idea will become changed or distorted; and, though there may be resemblance, there cannot be identity. If the purpose of employing language at all be to impart ideas of which it is the expression, then it cannot be a matter of indifference, or, when the highest truth is concerned, of small importance to render it as perspicuous and accurate as possible. It should resemble the most transparent transmitting medium, that itself should be, as it were, invisible, while the truth communicated should be fully



and powerfully perceived. Style is the mode of language, and its defectiveness or excellence depends on the proper choice of words and their collocation in a sentence. But the selection of terms, and their arrangement in phrases or sentences, are essential to precision in transmitting sentiment; and, consequently, the neglect of these occasions, not only the minor class of faults in diction, such as harshness, prolixity, confusion, and other impurities of composition; but those of a more serious nature, which produce obscurity, contradiction, and error. With whatever disregard some persons may imagine they can innocently treat the subject of style, preachers and theological writers ought to pay attention even to its utmost niceties, because, although they may impart truth generally to their hearers or readers, they can neither do it so accurately or forcibly, and therefore not so usefully, without care in the construction of their written or spoken productions. Whatever, therefore, has immediate connexion with *usefulness*, in the pulpit, or by the press, must surely be worthy of the frequent attention of him, especially, who professes to aim at the good of others. This, then, may be regarded as a branch of the great duty of "rightly dividing the word of God."

It may be alleged, in defence or extenuation of a total disregard to style, that some distinguished instructors of mankind have written in a barbarous phraseology, and in most rugged forms of expression. But is not this a fault in their otherwise valuable productions? and is it rational or praiseworthy to imitate faults or to incur them, when by a little care they might be avoided? Ought not a reader to expect that his progress should be facilitated? and, while it is desirable to adopt every practicable method of winning the way to the understanding and the heart, is it wise to neglect those felicities of expression which never fail to please? But the objection which we have to our author's style goes deeper than this consideration. He may not choose to aim at pleasing;

or he may be, as some persons seem to be, proud of a rugged and disagreeable style, and confound abruptness with force, or glitter with grandeur; but we complain, not so much of harshness, or even inflation, as of obscurity. We are persuaded that many passages in this volume could not be appreciated, or even distinctly understood, in the course of delivery. No sooner had we written this sentence than the idea struck us that we should be expected to furnish a specimen to substantiate such a charge; and, on opening the book, which we had laid aside for a moment, the first sentence which caught our eye was the following:—"A repugnant class of qualities and circumstances would destroy that equilibrium which is virtually implied and morally obligatory. If there be necessity for condescension, it is to the same abject; or necessity for suffering, it is in the same passive nature which has offended. A general resemblance is not to be absolved." This is in the discourse on the atonement, which, notwithstanding the apology respecting Mr. Hall's sermon on the same subject, leads us to think our author had been wiser not to have tempted a comparison with that author's inimitable perspicuity and simplicity of style, and grandeur of conception.

But we have said enough on this point, though it is a very important one, and though Mr. H. dislikes it, and is determined to be a *mannerist*, and withal not a very perfect one. A few words, then, on another fault. It is one of the essentials of a good sermon that there should be a continual and natural progression of thought. But in many of these compositions the thought seems to stand still while the words advance and multiply: in short, to frequent verboseness is superadded excessive elaboration. The very first few pages of the book furnish an illustration of this remark, and were, we feared, but too justly premonitory of what we afterwards found. The text is, "But though we or an angel from heaven preach any other gospel unto you, than that which

we have preached unto you, let him be accursed." This is very properly said to be boldly conceived and strongly mooted; for, from all we can learn of these holy beings, they must be reluctant to any such proceeding. Their history and character forbid the thought of their attempting to innovate upon the glorious Gospel. Our author then proceeds to descant for seven or eight pages upon their nearness to God—their benevolence, and the offices they fill—their desire to look into the mysteries of redemption—their joy over the penitence of a sinner—their mission to the heirs of salvation—their appointment to carry the disembodied spirit of the saint to heaven: and then repeats the statement of the hyperbolic exaggeration. Was this lengthened elucidation necessary? Would it not have been sufficient simply to state the fact, on the nature of the figure, which every hearer must have at once appreciated? It is in reality a mere rhetorical display, which, in our opinion, imparts neither dignity nor force to the composition, and contains little that is really instructive or useful.

But our limits compel us to close this article, which would not have been thus extended, but from regard to the author, whose obstinate adherence to faults, some of them of great magnitude, we deeply regret. Had he or his writing been wholly insignificant, we should have thrown the volume aside; but, however censurable, it is not contemptible or spiritless. Mr. H. fills an important sphere; we wish him to occupy it to the most advantage. He can compose, and has produced some excellent passages; we should be happy to see every page instructive and impressive. It is a book which those who have leisure may read, but which those who have taste will not imitate.

*The Assurance of Faith, or Calvinism identified with Universalism.* By the Rev. DAVID THOM, Minister, formerly of the Scots Church, Rodney Street, now of Bold Street Chapel, Liverpool.—London: Simpkin & Marshall, 2 vols.

This work is not likely to be

much read on this side of the Tweed, nor can we desire that it should be. The writer professes to be a Berean-Universalist.

"The Bereans," Mr. William Jones tells us, "are a small class of Protestant Dissenters who withdrew from the established church of Scotland in 1773, and formed themselves into a distinct society in the city of Edinburgh."—"The Bereans maintain that faith in Christ and assurance of salvation are inseparably connected; and that this assurance is the infallible privilege of every one that believes the Gospel."—"Several congregations of Bereans are to be found in Scotland, and some in England and America. Their founder was Mr. John Barclay, formerly a clergyman of the church of Scotland."\*

If the writer be wrong in theory, as we are convinced he is, we are sorry to add he is most of all wrong in tone and temper, treating with proud and bitter contempt those who have taken a different view of the subject.

After toiling through many a long and many a weary page, we are of opinion that the Scripture doctrine of *assurance* is very different from that of Mr. Thom, and may be stated in a very few words:

1. The promise of eternal life is not made to me by name, but as one of a class, bearing a certain character, of which there is a clear and full description. See John iii. 18, 36, and vi. 40. Rom. viii. 1. 1 John iii. 14.

2. The promise must be considered in itself, and also in its application. These are very distinct things.

3. While I feel assurance of faith as to the certain salvation of all true believers, there may be reason enough for my feeling hesitation, suspense, doubt, fear, alarm, anxiety, and even anguish of heart, on the question, "Am I a true believer?"

4. My faith, as to the comfort of it, must be, not a direct but a reflex act. Not direct: for it is not written in the book of God that I shall be



saved ; if it were, I should be bound to believe it with a full assurance of faith. I said reflex, that is, inferential. Thus many infer correctly who never studied logic and syllogisms: "Christ will not cast out him that cometh—I come to him—therefore he will not cast me out." John vi. 37.

5. There may be a full assurance of *understanding* as to the true meaning of the promise; and a full assurance of *faith* as to the fidelity of him that hath given the promise, and the infallible certainty of eternal life as the portion of all true believers; while in my own personal case, I may sometimes rise to full assurance of *hope*; and, sometimes, by sinful neglect, or by grieving the Holy Spirit of God may sink far below it. Compare Col. ii. 2. Heb. x. 22. Heb. vi. 11.

6. Faith, whether weak or strong, has always respect to God's testimony, or his promise. My personal salvation is not mentioned in any testimony or promise, and therefore is not the object of faith but of hope. The thing believed is, that all who truly believe will obtain eternal life as the gift of God through our Lord Jesus Christ, and for his sake, for "this is the promise that he hath promised us, even eternal life," 1 John ii. 25.

Mr. Thom avows himself a Universalist. He tells us in his Preface that he contends "with the Universalists that Christ ultimately saves all; it having been the express purpose of his coming into the world, *that the world through him might be saved.*"

As to the duration of future punishment, whether it be finite, indefinite, or infinite, can be determined only by Divine revelation. It is evident it could never be settled by *a priori* reasoning. Jesus calls it "everlasting punishment," Matt. xxv. 46. This is the voice of an oracle, and must be received as one of the "true sayings of God." Paul teaches that it is "everlasting destruction," 2 Thess. i. 9. To this it may be added that all the metaphorical language used confirms what is literally expressed. Figures are borrowed from the worm, fire,

lake of fire, furnace of fire, smoke of a furnace, prison, blackness of darkness, pit (abyss). But let it be carefully noticed that the fire is *never quenched*, the worm *dieth not*, the smoke ascendeth *up for ever and ever*, the pit is *bottomless*, the prison detains its captives till they pay the last mite, the *utmost* farthing!

With respect to the term *αιωνιος*, in Matt. xxv. 46, our late excellent friend, Mr. Satchell, told the writer of this article that he inquired at the London Institution, of Professor Porson, whether the sacred writers could have borrowed from the Greek classics any stronger term than that they have used to express *endless duration*. He answered, "No." This conversation occurred in August 1807.

*Is it Well? Three Important Questions to Wives and Mothers.* By G. BEDELL, D.D., Rector of St. Andrew's, Philadelphia.—London: Religious Tract Society, 32mo.

This important question, of such weight and consequence to all, is in this little book pressed home particularly upon the attention of wives and mothers, under an impression of the great responsibility and influence, in a religious point of view, which their station and circumstances in life give them over those to whom they are so tenderly related. In an easy and flowing style the author first briefly adverts to the reasons which have been assigned why there are so many more females who are pious than of the other sex; and, after stating it to be his opinion that it is an appointment of God, "for the purpose of keeping alive the spirit of family religion," he proceeds, in a series of excellent addresses, to urge home the duty of personal religion, and of making every possible effort for the salvation of those to whom they are so closely allied—their husbands and children. Our Christian females will find this an excellent little book, both for their own use and for the purpose of lending to others, and one which is calculated to produce much good.

*Tour of the American Lakes, and among the Indians of the North-West Territory, in 1830, disclosing the Character and Prospects of the Indian Race.* By C. COLTON. 2 Vols., 12mo.—London: Westley and Davis, 1833.

Mr. Colton is already advantageously known to the British public, and the volumes now before us will not diminish his well-earned reputation. The work is written with considerable animation and force of style, and possesses an attraction in its subject to which few readers will be indifferent. But little is known in this country of the North American Indians. We have been familiar from childhood with the tale of Spanish cruelty and of Indian suffering on the Southern continent; but, strange to say, we have been in almost absolute ignorance of the condition in which our fathers found the Northern tribes, and of the course which their history has subsequently taken. We have looked at the United States as the Colony of Britain, the land over whose extensive and richly varied surface there are scattered the settlements of European exiles. We have forgotten the Aborigines, in the rapid growth of the more cultivated settlers; have failed to trace the course of the wild children of the forest, in our admiration of the energy, intelligence, and general healthfulness of the new-born states.

And yet we can scarcely conceive a case more interesting to the philosopher or Christian, than that which is furnished by the North American Indians. Residing in the immediate neighbourhood of civilization and Christianity, we naturally ask "what enterprises benevolence has undertaken on their behalf, and with what reception those enterprises have met?" It might have been expected that the presence of Christianity would have been to them as a high wall of defence; and the neighbourhood of the white man, the means of averting the evils attendant on their barbarous state, and of advancing them in intelligence and virtue. But the reverse of this has unhappily been the general case. The Euro-

pean settler has acted towards them with subtlety, injustice, and force; and the American States, however our author may attempt to palliate their guilt by transferring a portion of it to other quarters, have betrayed as utter an absence of national honesty, as the history of our world supplies.

The consequence of this treatment is visible in the present condition of the Indians. Their numbers are rapidly diminishing, their progress in civilization and government has been seriously checked, and though last, not least, their aversion to the white man's religion has been greatly strengthened. But the work before us affords pleasing evidence of the progress which has been made by some of the Indian tribes, notwithstanding their discouraging circumstances. Speaking of a Sabbath which he spent amongst the Stockbridge Indians, our author says:

"Yesterday was the Sabbath—and a good day it was. I had never expected to come into this wilderness, so called, and among these savages, so esteemed, to enjoy a Christian Sabbath, without witnessing a single impropriety, among a whole people of this description;—to see the congregation, the parents with their children, 'and the stranger within their gates,' going up to the house of God in company; seating themselves with a reverence and decorum, that might shame many communities calling themselves civilized, and professing Christianity; listening with fixed and unrelaxed attention to all the public services, many of them demonstrating a thorough religious abstraction and absorption; and, when their hearts and conscience were appealed to, in the application of the subject of discourse, showing a depth and quickness of feeling, which agitated their bosoms, and forced a passage through the watery channels of the eye. And then to attend the Sabbath-school, reduced to all the order and discipline which characterize the best schools of this sort in the white settlements;—superintended, indeed, by the Missionaries, but employing the adult natives as instructors, who engaged in their work with a ready aptitude and apparent satisfaction:—this, too, was a scene unexpected and grateful beyond my power to express. And all was done



in the English language, so pure, that if my eyes had been shut, and I could have forgotten where I was, my ears would have assured me that I was listening to the common exercises of a Sabbath-school among the whites."—p. 191.

"I noticed yesterday two interesting features, appertaining to the order of their public worship:—one was the staff and office of the parish beadle, introduced, no doubt, by Mr. John Sergeant, nearly a hundred years ago. The staff, in the present instance, was a green switch, about ten feet long, which the functionary had cut from the wood, as he came to church;—and woe to the boy that should play, or the man, or woman, that should sleep, under his watchful eye. The former was switched over the ears with a briskness which I should judge, from the sound of its whizzing, must have made them tingle and burn for the rest of the day. And when a man or woman was seen nodding, the big end of the switch was turned up, and made to thump violently against the stove-pipe over head, till it rang like a bell, accompanied with the startling cry from the beadle, in Indian:—'*Wake up, there!*'—all to the no small annoyance of the preacher;—for it happened in the middle of his sermon. But the preacher gained at least the advantage of being heard by the sleeper, as may well be imagined, after such a summons. Now, although this may excite a smile among the whites, who, in these times, have generally abandoned this good sort of discipline, yet it all passes off here by the power of custom, with the utmost gravity, and produces a very quickening and salutary effect. The prerogatives of this functionary, as I perceived, also extend to the keeping of order out of doors, during the interval of public worship, and while the congregation are assembling and retiring; so that no boy, or youth, dares offend in his presence. And I am told there is no partiality shown by this officer, even to his father, or mother, or wife, or children; and that it is prudent even for the stranger not to fall asleep. Certain it is, I discovered no disposition to levity among the youngsters, either within or without the house; but all was decency and gravity, comporting with the solemnities of the day and the place.

"The other interesting feature which I noticed was, that when the benediction was pronounced, the congregation all resumed their sittings, and waited

for those nearest the door to retire gradually without crowding and bustle, the moral effect of which was very pleasant. And this, too, not unlikely, was a lesson taught them by Mr. John Sergeant, ninety years ago."—p. 196.

We should gladly make numerous extracts if our limits permitted, but must content ourselves with recommending our readers to peruse the work itself. The author evidently inclines to the hypothesis of the ten tribes having passed from Asia into America, and points out, in his second volume, some singular and very striking coincidences confirmatory of this notion.

We are sorry to perceive that Mr. Colton is yet an advocate of the Colonization Society. We had hoped that one effect of his residence in this country would have been to dispossess his mind of those prejudices which pertain to him as an American. When will the religion of America be freed from the reproach which slavery and its accompanying evils entail upon it. It becomes her children to bestir themselves, lest that God who hears the cry of the oppressed should withdraw his favour from their land. Americans are perpetually telling us that the National Legislature cannot interfere with the slavery of the several States; but this defence is perfectly futile, for slavery exists in Colombia, though there the General Congress is supreme. Instead of attempting the extinction of this inhuman system, the Christians of America, to their shame be it spoken, are patronizing a mean evasion of the claims of justice. If ever there was a system of fraud practised upon earth, if ever the name of philanthropy was employed to gloss over a course of atrocious deeds, it is so in the case of the Colonization Society. It had its origin in injustice, it has been perpetuated by unchristian prejudice, and its whole course is confirmatory of the worst form of social misery which has ever existed in our world.

1. *Prayer the Christian's Relief in Trouble; a Discourse.* By EDWARD STEANE, pp. 36.
2. *Christ the First-fruits of the Resurrection, in two parts.* By EDWARD STEANE, pp. 71.—Holdsworth.

The subjects discussed in these two publications are of great and universal interest, and, in the treatment of them the esteemed author appears to us to have discovered considerable ability. The first discourse is founded on 2 Cor. xii. 8, 9; in connexion with which the reader is requested to consider that "Prayer is the relief to which a Christian resorts under trouble;" and that "Answers to prayer may sometimes be delayed; and, when at length they come, it may not be by the removal of the trial, but by the communication of grace enabling us to bear it." Under this general division will be found many remarks admirably adapted to calm and soothe the afflicted mind, and to instruct and strengthen the sufferer, when thus relieved from the influence of perturbation. The second discourse, if we may so denominate it, partakes more of elaboration and finish. The text is 1 Cor. xv. 20: "But now is Christ risen from the dead, and become the first-fruits of them that slept;" from which Mr. S. takes occasion to discourse, first, of "St. Paul's two arguments for the resurrection of Christ;" and, secondly, of "The relation of Christ's resurrection with the resurrection of believers." Both these branches of the argument are conducted with great clearness, considerable force, and much felicitous illustration. Did not our limits forbid, we should be at no loss to justify our favourable estimate of these productions by appropriate specimens; but, while cordially commending them to the attention of our readers, we can only subjoin a single quotation.

"The certainty of the resurrection of his followers, as inferred from that of Christ, is capable of abundant illustration and proof. The nature of the relationship subsisting between them at once ascertains and confirms it. For every representation given of it by himself, and the inspired writers,

shows it to be formed on principles, and cemented by bonds, that are indestructible. It is so intimate, direct, and necessary, that no power can dissolve it; none at least but that by which it was formed, and which, as being his own, we are certain never will.

"He has condescended to place himself in close alliance with them, and to take them into the nearest affinity with himself. They constitute together but one body, of which they are the members and he is the head. Or, if the union be illustrated by another metaphor, borrowed still from the affinities of nature, he is the bridegroom and they are the bride. The church is the Lamb's wife. Even now, as the consequence of this connexion, they participate in the celestial glory to which he is exalted; being 'raised up together, and made to sit together in heavenly places in Christ Jesus.' The dignity conferred upon him, and the divine majesty with which he is encircled among the principalities and powers of heaven, is honour done to them. In his resurrection they were virtually relieved from the dominion of the grave; in his ascension they ascended; and when he sat down at the right hand of God, they sat down with him. That which now takes place virtually, will hereafter be experienced as an actual reality. Where the head of the body is there also must the members be. Nothing so incongruous can be imagined as that they should be consigned to eternal oblivion while He is glorified. Whatever be the condition of elevation and grandeur to which the bridegroom is raised, the bride must share it. In scenes of distress and affliction they have been affectionately united, nor shall they be separated when their fortunes are reversed. If He put off the garments of humiliation and assume the robe of majesty, she also shall be brought to the King in raiment of needlework.' If His brow be crowned with a princely diadem, and all creatures shall do him homage, in that day of his consummated triumph, 'at his right hand shall stand the queen in gold of Ophir.' For then shall be realized the vision of the holy prophet of Patmos: 'Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.' Amidst the hymns of the seraphim, the symphonies of the angels, and under the smile of the Eternal Father, will those nuptials be celebrated; and blessed will they be who are called to the marriage-supper of the Lamb," p. 51—54.

*Hymns and Spiritual Songs, with Metrical Versions from the Psalms.* By W. HURN, late Minister at the Chapel, Woodbridge, and formerly Vicar of Debenham. Third edition, pp. 359.---Simpkin.

When some time since we presented our readers with a very favourable estimate of this author, occasioned by the publication of "Brief Memorials of W. Hurn," &c., we were not aware that he had written and published a volume of Hymns; of which the third edition is now in circulation. Thinking, as we do, that the church has been somewhat oppressed by the introduction of too great a diversity of Hymn Books, we freely acknowledge that, with all our esteem for the deceased author, we took up this work without any remarkable prepossession in its behalf. We read on, however, in the closely printed pages of its preface with more interest than we ever remember to have experienced in the perusal of similar productions; and we are decidedly of opinion that, apart from the merit of the Hymns—of which, however, upon the whole, we think approvingly—the preface possesses powerful claims on universal attention. We transcribe the last paragraph.

"I am unwilling to conclude without a word of serious admonition to the reader. If God has given you a talent or ability to sing, it is that you may use it to his glory; for this must be your duty, because it is his command. If then you remain silent, though able to sing, while others around you are engaged in this animating part of the service, does not this imply that you feel no interest in it, that you are unconscious of any obligation to praise the Lord, and that you have no delight in his ways? And can you be prepared in such a state to quit the body, which you must soon do, and to appear before him who inhabits the praises of his people? But it may be that you are in the habit of joining in this part of the service, and that you find a pleasure when thus engaged. It concerns you then to inquire whether the pleasure you receive be pure and spiritual, flowing from the love of Christ, and from holy affections, or whether it arises merely from the melodious combination of sounds? The latter, it is granted, may recommend

the subject, and increase our gratification; but it is not the source of religious joy, because the pleasure it yields is one of which the carnal as well as the spiritual mind is susceptible. When the musical part of the performance is made the first concern, and the subject itself only a secondary one, or regarded with indifference, it shows the mind is unsanctified and not duly prepared for this holy exercise. Have you indeed begun to employ this your talent in the service of God, in the cause of wisdom and truth? Oh, beware that you never exercise it again in support of folly and corruption, in giving stability to the kingdom of darkness. How dreadful the thought, that any, after singing the praises of the Lamb, should join in the song of drunkards! that the same lips which extolled the grace by which the flesh and the world are subdued, should be heard in commendation of vain glory, and of those fleshly lusts which war against the soul! If you have ever been seduced thus to prostitute a gift from above, Oh, repent, and do this wickedness no more. Happy are they who can, as the Psalmist did, make the statutes of God their songs in the house of their pilgrimage. While his truths are their delight, and Himself their only dependance, they will sing with grace in their hearts. But it is their obedience to his commands which must prove that their praises are sincere, and that their hearts are right with Him. They will then find God a present help in trouble, and their joy no man taketh from them."

As a specimen of the Hymns we select the last.

"Joys eternal and serene,  
Pure, sublime, and perfect too,  
Where the Lord of glory's seen,  
And adoring myriads bow.  
Rise, my soul, to these aspire,  
Heavenly prospects thee invite;  
These are worthy thy desire;  
Stand prepared for thy flight.  
"What is all the world can boast,  
All the glory they esteem?  
Less than vanity at most,  
False and transient as a dream.  
Earthly shadows fast recede,  
Hope immortal warms my heart;  
Jesus! thou art mine indeed,  
And wilt bring me where thou art."

1. *A Few Plain Reasons in favour of Infant Baptism and Confirmation; as set forth in a Sermon, preached in the Parish Church of Trowbridge, July 7th, 1833, By the Rev. FRANCIS FULFORD, Rector.* pp. 22.—Harrison.



2. *To the Rev. F. Fulford, the Rector, and the Inhabitants of Trowbridge, these very few plain Reasons why the Denomination of Dissenters called Baptists do not practise Infant Sprinkling as Baptism, but the Immersion of Adults only, after a Profession of Repentance towards God and Faith in the Lord Jesus Christ, are addressed by a Baptist.* pp. 11.—Wearing.

Mr. Fulford is entitled to respect on account of his conscientious solicitude for his parishioners; but we are apprehensive that, in this instance, his zeal has exceeded his prudence, and may produce effects the very reverse of what he intended. Certainly the sermon of Mr. F. demanded the address of the Baptist; and we have no doubt the “reasons” of the latter will appear, to a considerable number of the inhabitants of Trowbridge, so much more “plain” and scriptural than those of the former, that they will be at no loss in determining to which to yield their assent and conform their practice.

1. *Scripture Questions on the Journeyings of the Children of Israel.* pp. 160.—Tract Society.
2. *The Christian's Portion; or, the Charter of a Christian.* By R. SIBBS, D.D. pp. 63.—Tract Society.

The first of these tracts is admirably adapted to supply elementary knowledge to the young; and the second, to strengthen the pious confidence of the more mature.

1. *A Teacher's First Lessons on Religion; with a Catechism.* By CHARLES BAKER. pp. 58.—Longman.
2. *A Teacher's Lessons on the Creation; with a Catechism.* By CHARLES BAKER. pp. 118.—Longman.
3. *A Teacher's Lessons on Scripture Characters; with a Catechism.* By CHARLES BAKER. pp. 83.—Longman.

The author of these small publications is the “head master of the Yorkshire Institution for the deaf and dumb.” His plan is to state the facts, in relation to the different subjects to which his lessons refer, and then to ask appropriate questions suggested by the preceding statements. So far as the facts are propounded with a scrupulous regard to the inspired “oracles,” we cordially approve and recommend the method to universal adoption.

*The Sailors' and Soldiers' Christian Friend and Pocket Companion.* By T. TIMPSON. pp. 373.—Book Society.

A work containing much pious instruction compressed within narrow limits; well adapted, not only for those for whom it was professedly written, but also for general usefulness.

*A Testimony for Pure and Undeified Religion.* By J. ROBERTS, Incumbent of Quarnford, Staffordshire.—London: Seeley. pp. 120.

The theological principles exhibited in this “testimony for pure and undeified religion” have our most cordial approbation; not merely because they harmonize with those standard works referred to, “*Elisha Cole on God's Sovereignty*, and *Booth's Reign of Grace*,” but because we believe them to be in conformity with “the faith that was once delivered to the saints.” We were sorry, however, to find in this otherwise excellent manual of faith and practice, the following statement:—“Water baptism is a means, regeneration the end.” The worthy author generally sustains his positions by some scriptural authority; but that now in question is wholly unsupported. This occasioned us no surprise, as it rests upon no Divine authority whatever. Will he permit us to state it as our deliberate conviction, that this error has been, and is, more subversive of the progress of “pure and undeified religion,” than almost any other by which it has been disgraced and corrupted? With this exception, we consider the work before us very creditable to the writer, and adapted to be exceedingly useful.

*The Christian Catechist.* Part III. *On the Weekly Sabbath, or Lord's Day.* By JOHN BULMER. Second Edition. London: Jackson & Walford. pp. 24.

Few things are of more practical importance to youth than correct notions and an appropriate employment of the Christian Sabbath. In the little Catechism before us Mr. Bulmer has given some very important scriptural information on this interesting subject; and we heartily recommend our young readers to avail themselves of an early perusal.

As a specimen of the style we sub-join a short extract:—

“Does our Lord any where allude to the Sabbath, as a day that would be observed under the Gospel dispensation?”

“Yes; when prophesying of the destruction of Jerusalem, and dissolution of the Jewish state, which took place after the Christian dispensation was fully set up, he clearly intimates that Christians would then be bound to a strict observance of the Sabbath; for he says, (Matt. xxiv. 20.) ‘Pray ye that your flight be not in the winter, nor on the Sabbath-day.’”

*Death Destroyed, or the Christian's Final Triumph over the Last Enemy.* By the Rev. GEORGE PHILLIPS, late pastor of the Baptist church, near Westbury-Leigh, Wilts; to which is prefixed, a Brief Memoir of the Author. pp. 103.—Book Society for Promoting Religious Knowledge.

However little the late Mr. Phillips may have hitherto been known, if our readers will accept our recommendation, and procure this cheap and interesting tract, we have

no doubt but they will acknowledge themselves indebted to us for having thus introduced them to an acquaintance with this worthy but departed minister of Jesus Christ. On the unspeakably important subject of this publication, we scarcely remember ever to have read anything more adapted to impress and to instruct.

*Georgiana and her Father; or Conversations on Natural Phenomena.* By the Author of “Three Years in Italy,” “Little Georgiana,” &c.—London: Seeley, p. 208.

The design of the nine conversations comprised in this small volume is highly praiseworthy; it is, through visible objects, to impress upon the youthful mind the importance of those that are invisible. Though there may be nothing original in the plan or execution of this work, yet it is certainly entitled to occupy a respectable place in that class of publications which aim to promote the best interest of the men and women of the next age.

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

#### CONTINENTAL SOCIETY.

*Extract of a Letter from M. de Rodt.*

Berne, Aug. 19th, 1833.

Honoured brother in Jesus Christ,

It is with joy that I take up my pen to recal myself to your remembrance, and to thank you for the kindness that the Lord granted me while I was with you: may He bless you for it!

My ministry is one of faith. As I am the only dissenting minister in our great Canton, my position in the eyes of the world is quite new and odd. And though I am united to some evangelical ministers in the National Church by the same faith, and by the knowledge of the same fundamental truth of Christianity, yet the testimony that I bear against them, not only by my preaching, but even by my position, wounds and repels them. On my arrival here, I went to the evangelical ministers of this town, and declared to them my principles; offering to them at the same time, with affection, my hand of fellowship in all things that are not contrary to my conscience. They received me affectionately, but I soon saw both by their

words and their reserve that they were fearful of compromising themselves in their national position, by uniting with me in anything concerning the work of the ministry. Their fear extends so far that, in the Evangelical society of which my brother-in-law is president, and whose operations extend throughout the Canton, they have now established, by their influence, an article of positive regulation, which prohibits any dissenter from speaking on any occasion amongst them; so that I find my circle of public activity straitened against my will in the bosom of the little flock which has wandered from the fold. But the Lord is with us and blesses us; and I preside and conduct the little church as pastor, notwithstanding all.

In this Canton a vast field is open before me. Everywhere souls perishing for lack of the truth call on me to hold meetings amongst them, and I only want the time and the capacity to supply their great need. I make frequent journeys.

During the past week I took a journey to L'Emmenthal, and visited there an Anabaptist church, which interested me much; it has much life, and professes the truth with unusual clearness, but unfortunately it holds the gloomy secta-

rian principles of strict communion. These Anabaptists retain the mode of aspersion; I convinced them of their error, and led them to acknowledge it. At Berne, among all the Protestant population of the Canton I know but four or five Baptists. Believers' baptism is entirely new, and meets with singular prejudice even among the people of God; I hope soon to publish a small tract on the subject.

Lately a distinguished student left our academy when on the eve of being ordained, declaring that he could not enter the national church on two accounts: 1st, because he could not admit persons indiscriminately to the table of the Lord; and 2ndly, because he could not baptize infants. The resolution of this brother is the more commendable as, humanly speaking, he has relinquished a most promising prospect; and has deprived himself, by so doing, of every thing but faith.

I lately assisted at a conference of the deputies of all the dissenting churches of Switzerland, which took place at Lausanne, and which is to be held two or three times a year: it has for its object our mutual edification in truth and love; it is to be independent of all synodal or judicial influence, that can in any way affect the independence of the churches. At this conference we formed the interesting project of an union of all the churches for the spread of the gospel; according to this plan, we shall have workmen who will be generally known, and a common fund for their support. Each one will, however, be directed only by the respective church to which he may belong.

I have heard with regret that your society is about to abandon M. Vienne. It is a great trial for him. This faithful labourer has a wife and two children, and has no other resource for their maintenance than the support he derives from your society, for his church at Monteliard is very poor.

May the Lord bless you in your family and in your ministry!

Your very affectionate brother in Christ,

CHARLES DE ROBT.

## DOMESTIC.

### BRITISH AND FOREIGN BIBLE SOCIETY.

*Memorial adopted by the Committee on occasion of the Death of the Rev. JOSEPH HUGHES, A. M., one of the Secretaries.*

In preparing a grateful Memorial to their departed Secretary, the Rev. Jo-

seph Hughes, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State---however any might seriously differ from him in subordinate points---all were agreed to reverence and love an individual in whom so many excellencies appeared.

To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes' mind---'Why not a Bible Society for the kingdom?---why not for the world?' While grateful science will ever admire the hand of God, in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the friends of religion thankfully acknowledge the same hand which, from suggestions so simple, has educated results affecting the eternal welfare of the entire family of man---to name no more than the circulation of eight millions of copies of Holy Scriptures?

Not less observable, the Committee believe, is the goodness and power of God in eminently qualifying their late associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical (and among such, the Rev. John Owen was at first numbered), became afterwards its warmest admirers and firmest supporters.

Much too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist at



Public Meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While advertising to this point, the Committee may truly add, that he was in journeyings oft---that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

In the recent question regarding the constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

While he rejoiced in the prospects opening before the church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him---while he rejoiced no less in that laborious part which he was himself called upon to sustain in operations all tending to so glorious a consummation---the Committee gratefully testify their belief, that Mr. Hughes' mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future earnest supplications and resolves on his own immediate behalf. "Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!" Ps. lxxxvi. 9, 11, was the language of their friend's heart: it was the language also of his life.

While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and,

they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace---a hope full of immortality.

The Committee conclude their memorial by transcribing a passage from a beautiful letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony.

"The office has, I believe, greatly helped me in the way to heaven. But now my Great Lord seems to say, I have dissolved the commission---thy work in this department is done---yield cheerfully to my purpose, and prepare to enter those blessed abodes where the labours of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated."

#### MONUMENT TO COMMEMORATE THE ABOLITION OF COLONIAL SLAVERY.

It is known to all who took an active interest in the abolition of Colonial Slavery that the Rev. Joseph Ivimey, of Eagle-street, was a zealous labourer in this righteous cause, in which he was ably supported by his congregation. On the passing of the act of last session for the abolition of Negro Slavery, the 4th of September was set apart by the congregation of that chapel for a day of thanksgiving to Almighty God for the successful termination of the labours of the friends of freedom, justice, and humanity; and at that meeting it was unanimously resolved to commemorate the great event by the erection of Sunday-school-rooms, in Fisher-street, Red Lion-square, large enough for 300 children, and suitable for the purposes of a Lancastrian day-school, to which it was subsequently determined to add twelve alms-rooms, for twelve poor women, and thus to consecrate a building extending

its benevolent protection to the young and to the old, as a monument of gratitude to God, and of respect to his Majesty and his ministers, and to the legislature at large, for the deliverance of the nation from the curse of Colonial Slavery. A subscription was, in consequence, commenced for this pious purpose, which succeeded so well, that on Tuesday, Nov. 12th, the Committee were enabled to lay the first stone of the building, which was done in a manner worthy of the sacred cause in which it had its origin, and of the Christian feeling by which its supporters are so honourably distinguished.

The subscribers and friends of the undertaking assembled in Eagle-street chapel, where the Rev. T. Price, of Devonshire-square, opened the service by reading the 126th Psalm, and by engaging in solemn and appropriate prayer; and the Rev. William Knibb, a Missionary, lately returned from Jamaica, addressed the assembly on the horrors of West India Slavery, and the greatness of the deliverance that had been purchased for its victims. After the conclusion of the service and address, the subscribers and congregation proceeded in regular procession to the enclosed ground in Fisher-street (almost adjoining), where the school-rooms and alms-rooms are to be erected. In the procession were two negroes, Robert Smith and William Williams, both lately slaves in Jamaica; the former bearing a chain, which was to be broken, the latter a whip, which was to be cut, and both buried under the foundation-stone of the building. On their arrival on the ground, where the best arrangements had been made for the accommodation of the company, a spacious gallery having been erected, where all the numerous female visitors found seats, and from which every part of the proceeding could be seen and heard, the Rev. Joseph Ivimey addressed the meeting, stating the object for which they were assembled. "They had determined to have a jubilee in commemoration of the deliverance of their African brethren; and it was one on which they could, in humble confidence, invoke the blessing of Heaven, and contemplate with pure delight. He blushed for America, that boasted land of freedom, while they kept 2,300,000 of their fellow men in the chains of slavery. If, said Mr. I., the Americans cannot blush for themselves, we will continue to blush for them, till at length they shall learn to be ashamed of their injustice and inhumanity."

Mr. Doull, the architect, then exhibited the plan of the building to Henry Pownall, Esq., who was about to lay the first stone, and also to the company. After which Mr. P. delivered the following address to the meeting.

"Christian friends, we are assembled this day to commemorate an event equal in importance to any which has occurred in modern times, an event which many righteous men have desired to see, and have not seen; and many an oppressed bondsman desired to witness, but was not permitted to do so; an event which at once attests the national hatred of slavery, and gives deliverance to nearly 800,000 of our fellow-subjects. In calling your attention for a few minutes to this great transaction, I am free to confess that my heart is too full of gratitude to our King and his ministers, who have been made the instruments of this righteous measure, to allow me even for a short time to advert to the enormities which have been committed, and which are inseparable from a state of slavery. I shall only notice the history of slavery, and the events which have led to its abolition; and I trust all the ill-will and strife which has attended the discussions of this great question, will be buried in as complete oblivion as the chain and whip which it is our intention this day to deposit beneath the foundation-stone of this building. In 1503 slavery may be said to have commenced, by the Portuguese sending a few slaves to the Spanish Colonies. In 1511, Ferdinand the Fifth of Spain permitted a large number of these unfortunate beings to be imported. In 1517, Charles the Fifth granted a patent for the exclusive supply of 4,000 negroes annually to Cuba, Jamaica, and Porto Rico. But this monarch was not, in all probability, aware of the dreadful evils attending this horrible traffic, neither did he perceive the iniquity which would result from allowing *property in man*. In the year 1542, when he made a code of laws for his Indian subjects, he liberated all the negroes, and put an end to their slavery. The trade soon recommenced after Charles had resigned his crown. Captain, afterwards Sir John, Hawkins, was the first Englishman who disgraced himself, and cast the foul blot of slavery upon the banner of his country, by engaging in the purchase of human beings. There is no evidence to show that Queen Elizabeth was aware of the species of traffic in which Hawkins was engaged; on the contrary, Hill, the naval historian, says, "she expressed

her concern lest any of the Africans should be carried off without their free consent ; in which case, she declared it would be detestable, and call down the vengeance of Heaven upon the undertakers. In 1562 Hawkins, having fitted out three ships, sailed to the coast of Africa, and from the spot where Free-town now stands, he seized and carried into perpetual slavery its innocent inhabitants. What avarice began, selfishness continued : the trade went on increasing, so that, according to Mr. Edwards, from 1700 to 1786 the number imported into Jamaica alone was 610,000 ; and the total imported into the British Colonies from 1680 to 1786, could not be less than 2,130,000. In one year there sailed from England to the coast of Africa 192 ships provided for the importation of 47,146 negroes. I fear these statements will be but an uninteresting recital of what is past ; but it is necessary, my friends, to take a view of the past to form a just estimate of the glorious triumph which the religious and moral feeling of the country has achieved for the long-oppressed and deeply-injured negro. It may be said, ' O Africa ! what hast thou done ! thy children have increased but not augmented thy joy ! Which of all the sands upon her frightful deserts has not been steeped in the blood of her unhappy offspring ? Scarcely a wind wafts over her parched plains but has caught up the sighs of bleeding and broken hearts. Thousands and tens of thousands have toiled and bled, have hoped and prayed, and wept and died, under the oppressive yoke of slavery.'

"The first person in England who, as far as we can now learn, lifted up his voice against negro slavery, was a clergyman of the name of Godwyn. About the same time the pious Richard Baxter reprobated the cruelties practised towards the negroes : other writers of the 17th century followed in the same tract. In the following century, several travellers, poets, and divines entered their protest against the iniquity of the system ; among the latter were Dr. Hayter, Bishop of Norwich, Bishop Warburton, and Dr. Samuel Johnson. In 1765, Granville Sharp, the morning star of negro freedom, appeared ; ably and zealously did he advocate their cause, and in 1772 obtained the memorable decision of the judges, that as soon as a slave sets his foot on the English soil he becomes free. And here I must remark a change in public feeling for which I cannot account. The decision of the judges obtained by Granville Sharp was

bailed by every liberal mind through the country, and has been a theme for the moralist and the poet ever since ; but a resolution of the House of Commons to the same effect, which passed last sessions upon a motion by Dr. Lushington, has not met with any mark of public approbation. The first person who had the boldness to bring the subject before Parliament was Mr. David Hartley, M.P. for Hull, who in 1776 denounced the iniquity of the slave trade, in the House of Commons, and having laid on the table some of the chains that were used, moved that "the slave trade was contrary to the laws of God and the rights of men." His motion was seconded by Sir George Saville, M.P. for Yorkshire. In 1783, the Society of Friends sent the first petition to Parliament ; and the first town which sent up a petition against negro slavery was Bridgewater, in 1784. It was at this time that Dr. Pickard, in a sermon preached before the University of Cambridge, warmly advocated the negro's cause ; and when Vice Chancellor the following year, gave as a prize essay the subject—"Anne liceat invitis servitutem dare ?"—"Is it right to make slaves of others against their will ?" For this prize Thomas Clarkson contended. the talent and energy with which he urged the negro's right to freedom soon brought him in contact with many others whose minds were strongly excited on this subject ; among the rest he was introduced to Mr. Wilberforce, a name loved by Christians and respected by the world, who pledged himself to bring the subject before the House of Commons. On the 22nd May, 1787, a society was formed for the abolition of the slave trade. In May, 1788, Mr. Pitt, on account of the illness of Mr. Wilberforce, brought the matter before Parliament ; this was, however, only to obtain a pledge to take it into early consideration during the next session. Accordingly, Mr. Wilberforce, in 1789, made his first motion relative to the slave-trade. The effect which his powerful appeal on behalf of humanity made through the country, many can yet remember. A long and arduous struggle ensued, which was carried on, through evil report and good report, till 1807, when a bill was brought into the House of Lords for the abolition of the slave-trade by Lord Grenville, then at the head of the administration, which, having passed, was introduced into the Commons by Lord Howick, now Earl Grey : on the 25th of March it received the royal signature.



Slavery still continued in our colonies till 1823, when a movement in favour of negro freedom was made by Mr. Canning's resolutions; these resolutions fell far below the motion which Mr. Buxton had brought forward—but they were carried, and the nation seemed content. Humanity was silent, and men almost forgot that mitigation was not abolition. The grand principle, that the colonists (whatever was the colour of their skin) were British subjects, and as such had a right to personal liberty, personal security, and personal property, seemed almost lost sight of. But, as if slavery would work out her own emancipation, she at this particular time crossed the missionary in his path of mercy, and dared to impede the messengers of peace as they went among the negroes heralding the glad tidings of salvation; and Mr. Brougham, now the Lord Chancellor, brought the case of the martyred Smith before the country. From that period the voice may be said to have gone through the land, "Let my people go, that they may serve me." No longer did petitions ask for a little more food and a little less work, milder treatment and fewer stripes—No: they recognized in the negro a man and a brother, and claimed for him the right of equal law, and equal justice. The African historian, when he records the progress and final termination of this great question, will not fail to number among the benefactors of his race the names I have already mentioned; while those of Stevens, Capper, Denman, Macauley, Smith, Evans, Edwards, and others, will be remembered as long as gratitude finds a place in an African breast. Who can look at the momentous interest involved in this great question without feeling the liveliest emotions of thankfulness to our beloved king and his ministers for having brought it to a happy and peaceful termination. Some, I know, object to the £20,000,000; but when the liberty of 800,000 of our fellow-subjects is to be secured, I heed not the amount. I would use the language of one who always was the negro's friend,\* and say, Shame! that any should think lightly of liberty, whose worth is so testified, whose benefits are so numerous and rich! Moralists have praised it—poets have sung it—the gospel has taught and breathed it—patriots and martyrs have died for it. As a temporal blessing, it is beyond all comparison, and above all price. Without it, what are honours, and riches, and similar endowments? They are the

trappings of a hearse—they are the garnishing of a sepulchre. And with it the crust of bread, and the cup of water, and the lowly hovel, are luxuries which it teaches and enables us to rejoice in. Why, slavery is the very Upas tree of the moral world, beneath whose shades all intellect languishes and all virtue dies. Disguise slavery as you will—put into the cup all the pleasing and palatable ingredients which you can discover in the wide range of nature and of art—still it is a bitter, bitter draught. You may wash the sepulchre—you may put upon it many adornments that fancy can suggest; you may cover it over with all the flowers and evergreens that the garden or the field can furnish, so that it will appear beautiful outwardly to man, but it is a sepulchre still—full of dead men's bones and of all uncleanness: and if you would get quit of the evil, the foul sepulchre must be taken away. The cup of oppression must be dashed to pieces. The pestiferous tree must be cut down and cast into the consuming fire, and its ashes scattered to the four winds of heaven. I have detained you so long that I can say nothing upon the highly interesting objects for which this building is to be appropriated.

I trust the widows will find this asylum a Bethel, and that all the children educated in these schools will be taught of the Lord.

Mr. Pownall having concluded his address, the chain was broken by Robert Smith, by repeated blows of a sledge-hammer on an anvil. The slave-chain being broken, this sable son of Africa held up a part in each hand, exclaiming, "The chain is broken—Africa is free." The company loudly testified how fully they shared in the free man's exultation.

The congregation then united in singing the following stanza:

"Sable Afric, aid the strain;  
Triumph o'er thy broken chain;  
Bid thy wildest music raise  
All its fervour in His praise."

The Rev. William Knibb then took up the pieces of the chain, and said, he had seen a female of his congregation working in a heavier chain than that, to which she was condemned for praying to her God. She wore it still, but, thanks to God, she should not wear it much longer. Mr. Knibb then indignantly threw the pieces of chain into the hole made for them.

William Williams now cut up the terrific cart-whip with a hatchet, and

Mr. Knibb, addressing the meeting, said he had seen the deacon of his own

\* Dr Andrew Thompson.

church flogged with a whip, even worse than that, for having dared to pray in his (Mr. Knibb's) house while he was dangerously ill, that he might recover! The time for such abominations was now, blessed be God, passed away for ever.

The pieces of the whip were then thrown into the same hole with the chain.

The Secretary then exhibited to the company a glass bottle, which contained an account of the undertaking, the names of the committee, and a list of the subscribers, which he deposited in a cavity in the stone.

Every preparation having been made, the stone was lowered to its place under the direction of Mr. Burstall, the builder, and Mr. Pownall having given it three strokes, in the usual manner, declared it to be fixed, adding, that it was the pleasantest day's work he had ever performed in his life.

The congregation then united in singing an appropriate hymn, and thanksgiving having been offered up to God, the ceremony concluded, and the company departed, no doubt, highly delighted with the pious and benevolent work in which they had been engaged.

### ORDINATION.

#### PEMBROKE DOCK.

October 9th, Rev. J. W. Morgan, late student at Horton College, Bradford, Yorkshire, was ordained pastor over the Baptist church at Pembroke Dock, Pembrokeshire. The service began at six o'clock in the evening, when the Rev. D. Owen, of Pope Hill, commenced by reading and prayer; the Rev. Mr. Combs, of Haverfordwest, explained the nature of a gospel church, and asked the usual questions; the Rev. J. H. Thomas, of Moleston, offered up the ordination prayer, accompanied with imposition of hands; after which, the Rev. B. Thomas, of Narberth, delivered the charge to the Minister, from 1 Tim. iv. 16; and the Rev. J. H. Thomas preached to the church, from 1 Cor. xv. 10, "See that he may be with you without fear." The attendance on the occasion was very numerous, and the interest manifested was peculiarly pleasing.

### CHAPELS OPENED, &c.

#### COVENTRY.

##### CASE OF THE NEW BAPTIST CHAPEL.

This chapel was opened for Divine worship by the Rev. J. G. Pike, of

Derby, and the Rev. T. Stevensons, of Loughborough, in April, 1825. In February, 1828, the present minister, Mr. J. Peggs, late Missionary at Cuttack, in Orissa, was stationed at Coventry; and, to liquidate the heavy debt upon the chapel, he has published two editions of "India's Cries to British Humanity," each consisting of 1000 copies. The former edition was published in February, 1830, and realized for the above object £162; the latter, the third edition of the work, was published in December, 1832, with a book on colonization in India. At a meeting of the trustees, held November 14th, in consequence of the mortgagee peremptorily calling in his mortgage of £800, it was arranged that £600 should be taken up on the chapel, and a note for £200 be given, signed by each of the ten trustees. It also appeared desirable that the efforts of the minister to liquidate the debt should be stated, and an appeal made to the churches for assistance in the present circumstances of the chapel.

The receipts for the new edition of "India's Cries," published in December last, have amounted to £198, leaving about *five hundred copies* of the work a clear profit. The respectful and earnest request of the trustees, church, and congregation is, that one individual or more, in each church and congregation, would kindly undertake to procure a few subscribers for the work, which is published at 8s. common, 10s. fine copy, and transmit their names to the Author, at Coventry, or Mr. G. Wightman, Paternoster Row, London.

The circulation of the above copies, at a small expense, would realize £200; and the Author is willing to devote this sum towards the liquidation of the chapel debt. It is presumed this plan will be most economical to the friends of religion, and will prevent the suspension of those ministerial duties, so important to the prosperity of a church. The Author's personal and family afflictions, which have been of the most serious and complicated character, have unfitted him to travel to procure subscribers for the remaining copies. Applications for the work, or subscriptions to promote its gratuitous circulation among influential persons in this country and in India, will be thankfully received.

Signed, on behalf of the trustees,

JAMES PEGGS.

Coventry, Cosford Green,  
Nov. 15, 1833.

NEWPORT, MONMOUTHSHIRE.

The fourth anniversary of the English Baptist chapel in this town was held July 28th, 1833, when three sermons were preached on the occasion: in the morning, by the W. S. Miles, afternoon and evening, by the Rev. R. Roff, of Swansea. Collections were made in aid of the debt after each service. Shortly after the erection of this chapel, the pastor of the church, the Rev. T. Davis, died, and for two years the church was without a regular pastor, and the heart of the people began to grow faint. In these circumstances we were directed to a pastor in the Rev. W. S. Miles, of Buttle Lane, under whose care the cause has again, through the blessing of God, prospered. A Sabbath-school is connected with the chapel, where 130 to 140 children are every Sabbath day taught.

The teachers, twenty in number, have lately united together in forming a library for themselves by a subscription of sixpence per month, by which means many useful works are introduced to their notice. One evening in the week is set apart for reading the Holy Scriptures. During the last and present year, three of the teachers, two males and one female, have been added to the church.

MAISEYHAMPTON.

A small neat place of worship, built at the sole expense of an individual, a member of the Baptist church at Fairford, was opened for public worship in the village of Maiseyhampton, Gloucestershire, on Thursday, Sept. 26th; on which occasion three sermons were preached: by the Rev. D. White, of Cirencester; the Rev. D. Wassell, of Fairford; and the Rev. B. H. Draper, of Southampton. The attendance was very large, and all appeared to take a lively interest in the services of the day.

In this village a Baptist church and congregation met in a private house for many years; and an ancient burial-ground belonging to them yet exists, where there are several stones of early date. Many of the congregation visited this relic of nonconformity, with solemn interest.

When a Baptist church was formed at Fairford, about the year 1723, the members at Maiseyhampton transferred themselves to that church; but preaching was continued in the same private house until prevented by the intolerant interference of the incumbent of the parish. This gave rise to the new building.

EAST HARLING, NORFOLK.

On Tuesday, October 1st, 1833, a new Baptist meeting-house was opened for public worship, at East Harling, Norfolk. In the morning, Mr. John Clarke, of Shelfanger, preached from Luke x. 11; in the afternoon, Mr. John Cooper, of Wattisham, Suffolk, from Isaiah liii. 10; in the evening, Mr. Charles Hart, of Wortwell, from Jonah ii. 9. Other ministering brethren (Green, Smith, and Turner) assisted in the services of the day. The place was well attended. A small church was formed consisting of seven members, and it is hoped that the little one may eventually become a thousand. Harling is the only market-town in the Guiltcross hundred, with a goodly number of inhabitants, and several villages near without the gospel.

ARLINGTON.

The old Baptist chapel in the village of Arlington, Gloucestershire, being inconvenient and much too small for the accommodation of the congregation and a flourishing Sunday-school, a new and neat building has been erected, which was opened for public worship on Wednesday, Oct. 2nd, on which occasion there were three services. The Rev. R. Price, of Coate, preached in the morning: in the afternoon the attendance was so large that it was found necessary to form two congregations; the Rev. B. H. Draper, of Southampton, preached in the chapel, and the Rev. J. Kershaw, of Abingdon, in an adjacent barn: the Rev. Jenkin Thomas, of Cheltenham, preached in the evening. The day was remarkably fine, the services unusually interesting, and the collections good. There has been preaching in this village for upwards of 80 years. The Rev. D. Williams, the respected pastor of the Baptist church at Fairford, has laboured there for 40 years; and it must have been peculiarly cheering to him, in his declining years, as it was to many present, to witness the promising aspect of this important station.

TIPTON, STAFFORDSHIRE.

On the 13th and 14th of October, 1833, a new meeting-house was opened, for the use of the Baptist church, in Tipton, Staffordshire.

Sermons were preached by Messrs. Brindley, of Stourbridge; Marsden, of Wednesbury (Wesleyan); Waldron, of Bilston; Rogers, of Dudley; Pool, of Bilston; Jones, of Darkhouse, Coseley. The devotional services were conducted by Messrs. Brindley, Marsden, Waldron, Rogers, and Bissell. The services were interesting, and the collection good.



## STEVENTON, BEDS.

On Tuesday, October 24th, a new vestry and school-room, built so as to enlarge the old meeting-house, Steventon, Beds, were opened. In the morning, the Rev. S. Hillyard preached from Psm. xxiii. 6; the Rev. Thomas Mid-dleditch, from 1 Cor. ii. 9; and in the evening, the Rev. J. Rogers, of Bedford, from Psm. xxvii. 4. The day was unfavourable, and the congregation small, but the collections were considered good.

## MARSTON, BEDS.

On Thursday, November 7th, a house, which had been with much difficulty previously procured by Mr. Joseph Allen, was opened for public worship, in Church End, Marston, Beds. A sermon was preached in the evening by the Rev. G. H. Orchard, of Steventon, from Psm. lxxiii. 28; the devotional exercises were conducted by the Rev. — Millar, of Cranfield; and the Rev. — Elyar, of Wootton.

## MONMOUTHSHIRE.

At a Quarterly Meeting of the Associated Baptist Churches in Monmouthshire, held at Caerleon, October 29th, it was unanimously resolved that meetings of thanksgiving be held in all the churches in this county on the last Monday in November, for the abolition of colonial slavery.

## BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee respectfully inform the Members and Friends of this Institution, that the Rev. George Browne, of Clapham, having been unanimously invited to fill the office of Secretary, vacant by the lamented death of the Rev. Joseph Hughes; Mr. Browne has, after due consideration, accepted the situation, and has this day been appointed to that office.

A. BRANDAM, Sec.

Nov. 18, 1833.

## NOTICES.

Artillery Street Chapel, Bishopsgate Without, has been re-opened for the Rev. B. Woodman and friends. Services on the Sabbath at eleven in the morning, and half-past six in the evening; and on Tuesday and Thursday evenings at seven.

The Rev. John Cocks, late of Minehead, has accepted the unanimous invitation of the Baptist Church at Twerton Chapel, Bath, to become their minister. This chapel has been recently enlarged, but is still too small for the increasing congregation and flourishing Sabbath-school.

## RECENT DEATHS.

## MRS. WINTERBOTHAM.

August 25th, 1833, died at Tewkesbury, aged 65, Mrs. Winterbotham, widow of the Rev. W. Winterbotham, late pastor of the Baptist Church at Shortwood, in the parish of Horsley, Gloucestershire, and formerly of Plymouth.

## MRS. S. M. BLOTT.

Died, on Monday, September 30, 1833, at Great Staughton, Hunts., in the forty-fifth year of her age, Sarah Maria, the wife of Mr. Thomas Blott, deacon of the Baptist Church, Hail Weston. The Christian career of this amiable woman was short, but useful and honourable—her death, to her friends, unexpected and painfully sudden. It is but little more than three years since she was baptized and admitted a member of the church at Weston; from that period she served the Lord with diligence, though often with much fear and trembling. By her death her bereaved husband has lost an affectionate and active partner—her pastor a tried and steady friend—the poor of the church a sympathising and benevolent sister. In the morning of the day on which she expired, until about eleven o'clock, she was attending to her domestic engagements, with her usual cheerfulness, and in perfect health; but, while kindly ministering to the comfort of the writer and a near relative, who were on a visit at her house, she was suddenly seized with apoplexy—very soon deprived of all consciousness—and, by the evening, was numbered with the dead. On the Lord's day following Mrs. B.'s pastor addressed the crowded congregation assembled at Weston on the mournful occasion, from Gen. xviii. 25: "Shall not the Judge of all the earth do right?"

## REV. D. CLARABUT.

Died, 24th October last, at his residence at Tring, Bucks, the Rev. D. Clarabut, aged 41, pastor of the Baptist Church at New Mill. We hope to give a memoir of him in a future number.

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